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UNITED STATES OF AMERICA.







Christian's Guide to Heaven;

OR,

A COMPLETE MANUAL OF

CATHOLIC PIETY.

CONTAINING A SELECTION OF

FERVENT PRAYERS, PIOUS REFLECTIONS, PATHETIC
MEDITATIONS, AND SOLID INSTRUCTIONS,*Adapted to every State of Life.*

BY THE REV. WILLIAM GAHAN, O.S.A.

If you ask the Father any thing in my Name, he will
give it you.

St. JOHN, c. xvi. v. 23.

THE TWENTY-FIRST EDITION.

TO WHICH IS ANNEXED

AN APPENDIX,

CONTAINING

The Litany for a happy Death.	}	The Litany of St. Wini- fred;
The Litany of Divine Pro- vidence.	}	And a Tribute to the Me- mory of the pious Author.

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AN APPENDIX

DECEMBER

OF all the means we can employ for our advancement in the great affair of our salvation, Prayer is certainly one of the most powerful. St. Augustine calls it the Key of Heaven, that unlocks the treasures of God, and gives us free access to the riches of his divine bounty. It was by prayer that Elias, when he pleased, opened and shut the sluices of Heaven, and caused fire to descend from above to consume his Sacrifice. It was by prayer that Joshua caused the sun to stop in the midst of its course. The prayer of Moses contributed more to the signal victory obtained by Joshua over the army of the Amalekites, than all the weapons of Israel; for, as long as his hands were raised up to Heaven, his prayers drew down a blessing on the people of God; but no sooner did he let his hands fall down, (being unable to keep them in that painful posture,) and had ceased from prayer, than the Amalekites began to prevail.

But if prayer be so powerful, it is no less necessary: our poverty and indigence—our manifold wants, infirmities, and miseries—the various dangers to which we are continually exposed—the frequent temptations we have to encounter—our absolute insufficiency of ourselves, and inability to do the least good, without the grace of God—are corroborating proofs of the indispensable necessity of prayer.

Though every good gift comes from the Father of Lights, who knows our wants, and is always inclined to relieve us, yet he requires that we have recourse in all our necessities, corporal or spiritual, to the throne of his mercy, under the assurance that whatever we ask with confidence, humility, piety, and perseverance, in the name of Jesus, shall be granted.

However, the idea of prayer is not to be confined to that of petition, as frequently happens. Many Christians, indeed, pray to God; but where are they to be found, who, like David, are incessantly employed in singing the mercies of the Lord, and have the remembrance of them deeply engraven in their hearts? They call upon God, to represent to him their wants, either temporal or spiritual; they appear only in his presence with a hand lifted up to receive, as if they imagined he was indebted to them, and that he never gave them enough. They have a heart but to wish, and a

tongue but to ask. Their wants are eloquent and pressing, their gratitude cold and silent; for how seldom do they think of appearing before him to bless and praise him, and to celebrate the wonders of his love for us. Alas! to recollect his benefits, to thank him for them, to feel confused at the sight of their own ingratitude, to excite themselves, from this motive, to confidence and love, to be ready to do all, to suffer all, for a God who has shewn them so much goodness, is a practice which is known but to a small number of fervent souls. We are all earnest in asking; but in general so deficient in thanksgiving, that, like the Lepers in the Gospel, it is to be feared not above one in ten gives due thanks to God for the blessings received. Nevertheless, nothing would be more pleasing to God, nor more proper to draw down upon us new graces.

To facilitate, therefore, the exercise of this important duty, certain forms of vocal prayers have always been recommended, particularly such as have been used by the Saints, and drawn from the Divine Psalms, which are so full of sublime ideas, of tender sentiments of piety, of fervent aspirations, of transports and raptures in God, that all the subjects of prayer which are suitable either to the penitent way, the illuminative, or the unitive way, are to be met with therein.

The Manual now offered to the piety of Irish Catholics will be found, on a diligent perusal, to have no small claim to this merit. The many editions it has gone through, the high esteem it is held in by interior souls, the constant and universal demand for it, is all we shall say in its praise.

To render it still more acceptable and more complete, the present edition has been very considerably enlarged, improved, and enriched with Instructions and Devotions for Confirmation; with an Explanation of the Latin Liturgy, and of the ceremonies used in the Sacrifice of the Mass, and different pious methods of assisting thereat; with particular Devotions for every Day in the Week: in short, with a great variety of sacred Hymns of Praise and Thanksgiving, and of Spiritual Exercises of Piety for several occasions, taken from the most approved Books of Devotion in the French and English languages.*

* See the Supplement to this Book,

FEASTS AND FASTS THROUGHOUT THE YEAR.

Holy-days on which there is a strict obligation to hear Mass and refrain from servile works.

ALL Sundays in the Year.	Corpus Christi.
The Feast of the Circumcision of our Lord, 1st. Jan.	Nativity of St. John Baptist, 24th June.
The Epiphany, 6th. Jan.	St. Peter and St. Paul, 29th June.
The Feast of St. Patrick, 17th March.	Assumption of the B. V. M. 15th August.
The Annunciation, 25th March.	Feast of All Saints, 1st Nov.
Monday in Easter and Whitsun Weeks.	Nativity of our Lord Jesus Christ, 25th Dec.
Ascension of our Lord.	

[The obligation is taken away on all other days, by a decree of Pope Pius VI, March 29, 1778.]

Fasting Days on one Meal.

All the Days in Lent, except Sundays.	And of St. Peter and St. Paul.
The Eve of Whitsuntide.	The Vigil of the Assumption of the B. V. Mary, and of All Saints.
The Quarter-Tenses, or Ember-Days, that occur in the four Seasons of the Year.	The Wednesdays and Fridays in Advent, and Christmas Eve.
The Eve of St. John Baptist.	

Days of Abstinence from Flesh Meat.

All the Sundays in Lent.	St. Mark's Day, unless it falls in Easter Week, or on a Sunday.
All the Fridays and Saturdays throughout the Year.	
The three Rogation Days before Ascension, and	

N. B. That Eggs are forbidden on Fridays, when a Fast falls upon them; and if a Fasting Day falls on a Sunday, the Fast is kept on the Saturday before.—If Christmas-Day falls upon a Friday or Saturday, it is neither Fast nor Abstinence.

N. B. The Catholic Church commands all her children to be present at the great Eucharistic Sacrifice, which we call the Mass, and to rest from servile work on Sundays and Holy-days. 2dly, To abstain from flesh on all the days of fasting and abstinence, and on fasting days to eat but one meal. 3dly, To confess their sins to their pastors at least once a year. 4thly, To receive the blessed Sacrament at least once a year, and that at Easter, *viz.* between *Palm* and *Low* Sundays.

*. * The time appointed in the Arch-diocese of Dublin for complying with the Easter Duty begins on Ash Wednesday, and terminates on Ascension Day. They who, without some reasonable cause, neglect this important duty, are liable to be excommunicated whilst living, and when they die, to be deprived of Christian burial, according to the fourth council of Lateran, can. 21.

PLENARY INDULGENCES are granted to the faithful of this kingdom by complying with the usual conditions:—on the feast of St. Patrick, or any day within the octave. Item, on the feast of St. Peter and Paul, or any day within the octave. Item, at the hour of death, to such as devoutly invoke the sacred name of Jesus, at least with the heart — The other Indulgences, which are granted to the faithful of the diocese of Dublin on the Feasts of the Nativity of our Lord, the Circumcision, the Epiphany, the Resurrection, the Ascension, Pentecost, Corpus Christi, and on the five principal festivals of the Blessed Virgin, and the feast of All Saints, &c. are commonly published from the altars.

Note. By an Indulgence is meant a relaxation or remission of the temporal punishment due to sins already forgiven, both as to the guilt and eternal punishment. Some Indulgences are called *plenary*, because, when the full effect of them is gained, they remit all the debt of temporal punishment: others are called *partial*—for example, an Indulgence of forty or an hundred days, or of three, seven, ten, fifteen, or more years; because the penitent is only thereby released in part, or from such a proportion of the debt of temporal punishment as was formerly enjoined by the penitential canons, according to the enormity of the crimes committed, and as would have been remitted by God, had the

penitent undergone, for such a space of time, the severe canonical penances which were in use in the Church until the twelfth century.

The direct and immediate effect, therefore, of an Indulgence is, to remit the debt of temporal punishment, and not to pardon or remit sin, as it supposes sin already forgiven. But the sinner's repentance being seldom so perfect, as to release him entirely from the whole punishment he deserves on account of the injury he has committed against the Divine Majesty, there usually remains some debt of temporal punishment to be discharged, either in this world or in the next. For though the mercy of God is moved, by a true repentance, to pardon the guilt and eternal punishment due in Hell for mortal sin, yet his justice often substitutes in its place and reserves some debt of temporal punishment, to which the repenting sinner is liable on account of his past sins, as appears evidently from several remarkable instances recorded in holy writ, particularly Adam, King David, Manasses, the Israelites, &c.

It is to discharge and cancel this debt of temporal punishment that works of penance are enjoined in the sacred tribunal of Confession; and that the Catholic Church, like a compassionate and indulgent mother, opens her spiritual treasures from time to time to supply the wants and make up the deficiencies of her children. In virtue of the power given to her by Jesus Christ, and in imitation of St. Paul, (2 Cor. x.) and several other renowned doctors and pastors who flourished in the purest ages of Christianity, she grants Indulgences to such of the faithful as are properly disposed, and apply with fervour to those works of piety and religion, charity and penance, that are required on their part, as conditions necessary to gain the benefit of an Indulgence.

TABLE OF MOVEABLE FEASTS.

<i>Year</i>	<i>D. L.</i>	<i>Ash- Wednes day.</i>	<i>Easter Sunday</i>	<i>Ascen- sion Day.</i>	<i>Whit- Sunday</i>	<i>1st Sund. of Advent.</i>
1823	E	Feb. 12	Mar. 30	May 8	May 18	Nov. 30
1824	D C	Mar. 4	Apr. 18	May 27	June 6	Nov. 28
1825	A	Feb. 16	Apr. 3	May 12	May 22	Nov. 27
1826	B	Feb. 8	Mar. 26	May 4	May 14	Dec. 3
1827	G	Feb. 28	Apr. 15	May 24	June 3	Dec. 2
1828	F E	Feb. 13	Apr. 6	May 15	May 25	Nov. 30
1829	D	Mar. 4	Apr. 19	May 28	June 7	Nov. 20
1830	C	Feb. 24	Apr. 11	May 20	May 30	Nov. 28
1831	B	Feb. 16	Apr. 3	May 12	May 22	Nov. 27
1832	A G	Mar. 7	Apr. 22	May 31	June 10	Dec. 2
1833	F	Feb. 20	Apr. 7	May 16	May 26	Dec. 1
1834	E	Feb. 12	Mar. 30	May 8	May 18	Nov. 30
1835	D	Mar. 4	Apr. 19	May 28	June 7	Nov. 29
1836	C B	Feb. 17	Apr. 3	May 12	May 22	Nov. 27
1837	A	Feb. 8	Mar. 26	May 4	May 14	Dec. 3
1838	G	Feb. 28	Apr. 15	May 24	June 3	Dec. 2
1839	F	Feb. 13	Mar. 31	May 9	May 19	Dec. 1

JANUARY hath XXXI Days.

- 1 CIRCUMCISION of our LORD.
- 2 Octave of S. Stephen.
In the Dioc. of Limer. S. Munchin Bishop.
- 3 Octave of St. John, Ap. and Evang.
- 4 Octave of Holy Innocents.
- 5 S. Telesphorus, Pope and Martyr.
- 6 EPIPHANY of our LORD.
- 7 S. Kenligerna, Widow.
- 8 S. Albert, Bishop of Cashel.
- 9 S. Finan, Bishop of Lindisfarne.
- 10
- 11 S. Higinus, Pope and Martyr.
- 12 * The Feast of the most Holy name of JESUS,
ii. Sunday after Epiphany.
- 13
- 14 S. Hilary, Bishop, and S. Felix, Priest and Mart.
- 15 S. Paul, the first Hermit, and S. Maurus, Abb.
- 16 S. Fursey, Abbot. S. Marcellus, P. and M.
- 17 S. Anthony, Abbot.
- 18 Chair of S. Peter at Rome.
- 19 S. Canute, King and Mart. and SS. Maurius,
Martha, Audifacis, and Abackum, Martyrs.
- 20 SS. Fabian and Sebastian, Martyrs.
- 21 S. Agnes, Virgin and Martyr.
- 22 SS. Vincent and Anastatius, Martyrs.
- 23 Desponsation B. V. M. and S. Emerentiana, Vir-
gin and Martyr.
- 24 S. Timothy, Bishop and Martyr.
- 25 Conversion of S. Paul the Apostle.
- 26 S. Polycarp, Bishop and Martyr.
- 27 S. John Chrysostom, Bishop and Confessor.
- 28 S. Agnes's Commemoration.
- 29 S. Francis de Sales, Bishop and Confessor.
- 30 S. Martina, Virgin and M. (*S. Amnichad, Conf.*)
- 31 S. Peter Nolasco, Abbot. (*S. Aidan, B of Ferns.*)

FEBRUARY hath XXVIII Days.

- 1 *S. Briget, Virgin. (S. Ignatius, Bishop and M.)*
- 2 Purification of the Blessed Virgin Mary.
- 3 *S. Blase, Bishop and Mart.*
- 4 *S. Andrew Corsini, Bishop and Conf.*
- 5 *S. Agatha, Virgin and Martyr.*
- 6 *S. Dorothy, Virgin and Martyr.*
In D. Ardagh, S. Mel. Bishop.
- 7 *S. Romuald, Abbot. (S. Malon, Bishop.)*
- 8 *S. John of Matha, Confessor.*
- 9 *S. Apollonia, Virgin and Mart. S. Cairecha, Virg.*
- 10 *S. Scholastica, Virgin.*
- 11 *S. Raymond of Pennafort, Conf. (S. Elchen, B. of Cluninfoda.)*
- 12 *S. Sedulius, Bishop of Dublin.*
- 13 *S. Modomnoc, Bishop.*
- 14 *S. Valentine, Priest and Martyr.*
- 15 *SS. Faustinus and Jovita, Martyrs.*
- 16 *S. Tanco, Bishop and Martyr.*
- 17 *S. Finton, Abbot.*
- 18 *S. Simeon, Bishop and Martyr.*
- 19
- 20
- 21
- 22 The Chair of S. Peter at Antioch.
- 23
- 24 *S. Matthias, Apostle.*
- 25
- 26
- 27
- 28

In Leap Years, February hath 29 Days, and S. Matthias is kept the 25th.

MARCH hath XXXI Days.

- 1 *S. Monennius, Bishop of Cluainferta-Brendam.*
- 2
- 3
- 4 *S. Casimirus, Conf. and S. Lucius, Pope and M.*
- 5 *S. Kiaran, Bishop and Conf.*
- 6 *S. Fridolin, Conf. S. Cairpre, Bishop.*
- 7 *S. Thomas of Aquino, Doctor and Conf. and*
SS. Perpetua and Felicitas, MM.
- 8 *S. Cataldus, Bishop and Confessor. (S. Sennan,*
Bishop.) S. John of God, Confessor.
- 9 *S. Frances, Widow.*
- 10 *SS. Forty Marts. of Sebaste. (S. Firsullus Bishop.)*
- 11 *S. Ængus, Abbot of Tamlacht, near Dublin.*
- 12 *S. Gregory, Pope, Confessor and Doctor.*
- 13 * *The Feast of the Seven Dolours of the B.*
Virgin Mary, Friday after Passion Sunday.
- 14
- 15
- 16
- 17 *S. PATRICK, Bishop and Conf. Ap. of Ireland.*
- 18 *S. Frigidian, Bishop and Conf.*
- 19 *S. Joseph, Confessor.*
- 20 *S. Cuthbert, Bishop and Confessor.*
- 21 *S. Benedict, Abbot, Founder of the Benedictines.*
- 22
- 23
- 24 *S. Cairlain, Bishop of Armagh.*
- 25 *ANNUNCIATION of the B. Virgin MARY.*
- 26
- 27 *S. Rupert, Bishop and Conf.*
- 28
- 29
- 30 *S. Fergus, Bishop of Drum-leth-glass.*
- 31

APRIL hath XXX Days.

- 1
- 2 S. Francis of Paula, Confessor.
- 3
- 4 S. Isidore, Bishop and Conf. (*S. Tigernach, Bishop.*)
- 5 S. Vincent Ferrer, Conf.
- 6 S. Celestine, Pope and Conf. *S. Cathubius, Abbot.*
- 7 S. Celsus, Bishop of Armagh.
- 8 S. Kensalud, Abbot of Bencher.
- 9
- 10
- 11 S. Leo, Pope, Doctor, and Conf.
- 12
- 13 S. Hermenegild, Martyr.
- 14 SS. Tibertius, Valerian, and Maximus, MM.
- 15 S. Rundham, Bishop.
- 16 S. Tegalus, Bishop.
- 17 S. Anicetus, Pope and Martyr.
S. Leochadius, Abbot.
- 18 S. Laferian, Bishop of Leighlin.
- 19
- 20
- 21 S. Anselem, Bishop and Conf. (*S. Berachus, Abbot*)
- 22 SS. Soter and Caius, Popes and Martyrs.
- 23 S. George, Martyr. (*S. Ibar, Bishop.*)
- 24 S. Fidelis, Martyr.
- 25 S. Mark, Evangelist.
- 26 SS. Cletus and Marcellinus, Popes and MM.
- 27 S. Asteus, first Bishop of Elphin.
- 28 S. Vitalis, Martyr. (*S. Cronan, Abbot.*)
- 29 S. Peter, Martyr. (*S. Fichana, Conf.*)
- 30 S. Catherine of Sienna, Virgin.

* Patronage of S. Joseph, iii. Sunday after Easter.

MAY hath XXXI Days.

- 1 SS. Philip and James, Apostles. (*S. Ultan, Abbot.*)
- 2 S. Athanasius, Bishop and Conf.
- 3 Finding of the Holy Cross.
In D. Kildare, S. Conleath, B. and C.
- 4 S. Monica, Widow.
- 5 S. Pius, Pope and Conf.
- 6 S. John, before the Latin Gate.
- 7 S. Stanislaus, Bishop and Martyr.
- 8 Apparition of St. Michael, Archangel.
S. Indratht, Martyr.
- 9 S. Gregory Nazianzen, Bishop and Conf.
- 10 S. *Comgall*, Abbot. (*S. Antonius, Bishop and Con.*
and SS. Gordian and Epimachus, MM.)
- 11
- 12 SS. Nereus and Achilleus, Martyrs.
- 13
- 14 S. Boniface, M. (*In D. Lismore, S. Carthag. B.*)
- 15 S. *Sympna*, Virgin & Mar. and S. *Gonebrard*, M.
- 16 S. Ubain, B. C. and S. John Nepomucen, Mart.
S. Brendan, Abbot.
- 17 S. *Maw*, Confessor.
- 18 S. Venantius, Martyr.
- 19 S. Peter Celestine, Pope and Confessor, and S.
Pudentiana, Virgin.
- 20 S. Bernardin of Sienna, Conf.
- 21
- 22
- 23
- 24 S. *Mac-Cartin*, Bishop of Clogher.
- 25 S. Greg. VII. Pope and C. and S. Urban, P. & M.
- 26 S. Philip Neri, Conf. and S. Eleutherius, P. & M.
- 27 S. Mary Mag. of Pazzis, Virgin, and S. John, P.
[and M.]
- 28
- 29
- 30 S. Felix, Pope and M. (*S. Maguil, Conf.*)
- 31 S. Petronilla, Virgin.

JUNE hath XXX Days.

- 1
- 2 SS. Marcellinus and Peter, MM.
- 3 S. Coemgen, *Bishop of Glandelock.*
- 4 S. Petrocus, *Conf.* SS. Breaca & Buriana, *VV.*
- 5
- 6 S. Norbert, *Bishop and Conf.* (S. Coca, *Virg.*)
- 7 S. Colman, *Bishop of Dromore.*
- 8 S. Syra, *Virgin.* S. Bronius, *Bishop Cuil-ira.*
- 9 S. Columb-kille, *Abbot.* (SS. Primus and Felician, MM.)
- 10 S. Margaret, *Queen of Scotland.*
- 11 S. Barnabas, *Apostle.* (S. Mectalus, *Bishop.*)
- 12 S. John of Sahagun, *Conf.* and SS. Basilides, *Cyrinus, &c.* MM.
- 13 S. Anthony of Padua, *Con.* (S. Macnisius, *Abbot.*)
- 14 S. Basil the Great, *Bishop and Conf.*
- 15 SS. Vitus, Crescentia, and Modestus, MM.
- 16
- 17
- 18 SS. Marcus and Marcellianus, MM.
- 19 S. Juliana Falconeri, *Virg.* and SS. Gervasius and Protasius, MM.
- 20 S. Silverius, *Pope and Mart.* (S. Gobain, *Virg.*)
- 21
- 22 S. Paulinus, *Bishop and Conf.*
- 23 Vigil. Fast.
- 24 NATIVITY OF S. JOHN THE BAPTIST.
- 25
- 26 SS. John and Paul, *Martyrs.*
- 27
- 28 S. Leo, *Pope and Conf.*
- 29 SS. PETER and PAUL, *Apostles.*
- 30 Commemoration of S. Paul.

JULY hath XXXI Days.

- 1 Octave of S. John Baptist. (S. Cumian Bishop.)
- 2 Visitation of the B.V.M. and SS. Processus and Martinian, MM.
- 3 S. Rumond, Bishop & Martyr. S. Killen, Abbot.
- 4 S. Finbar, Abbot.
- 5 S. Modwena, Virg.
- 6 Octave of SS. Peter and Paul, Apostles.
- 7
- 8 S. Kilian, Bishop and Mart.
S. Elizabeth, Queen of Portugal.
- 9 SS. Martyrs of Gorcom.
- 10 SS. Seven Brethren, and Rufina & Secunda, MM.
- 11 S. Pius, Pope and Mart. (S. Drostan, Abbot.)
- 12 S. John Guabert, Abbot, and SS. Nabor and Felix, MM.
- 13 S. Anacletus, Pope and Martyr.
- 14 S. Bonaventure, Bishop & Doctor. (S. Idus, Bish.)
- 15 S. Henry, Emp. and Conf.
- 16 Commemoration of B.V.M. of Mount Carmel.
- 17 S. Alexius, Conf. (S. Turnin, Conf.)
- 18 S. Camillus de Lellis, & SS. Symphorosa, &c. MM.
- 19 S. Vincent a Paulo, Conf.
- 20 S. Jerom Æmiliani, Conf. and S. Margaret, Virgin and Martyr.
- 21 S. Paxedes, Virgin. (S. Arhogastus, Bishop.)
- 22 S. Mary Magdalen. (S. Dabius, Conf.)
- 23 S. Apollinaris. B. and M. and S. Liborius, B.C.
- 24 S. Christina, V. and M. (S. Declan, Bishop.)
- 25 S. James, Apostle, and S. Christopher, M.
- 26 S. Ann, Mother of B.V. Mary.
- 27 S. Pantaleon, Martyr. (S. Congal, Abbot.)
- 28 SS. Nazarius, Celsus, and Victor, MM. and S. Innocent, Pope and Conf.
- 29 S. Martha, V. and SS. Felix, Simplicius, &c. MM.
- 30 SS. Abdon and Seunen, MM.
- 31 S. Ignatius, Conf.

AUGUST hath XXXI Days.

- 1 S. Peter's Chains, and SS. Macabees, MM.
- 2 S. Stephen, Pope and Mart. (S. Chrocan.)
- 3 Finding of St. Stephen's Relics.
- 4 S. Dominick, Conf. (S. Launus, Abbot.)
- 5 Dedication of B. Mary ad Nives.
- 6 Transfiguration of our Lord, and SS. Xystus,
Pope Felicissimus, &c. MM.
- 7 S. Cajetan, C. and S. Donatus, Mart.
- 8 SS. Cyriacus, Largus, &c. MM.
- 9 S. Romanus, Mart. (S. Nathy, Priest; and S.
Fedlimid, B. and C.)
- 10 S. Laurence, Mart. (S. Blaen, Bishop.)
- 11 SS. Tiburtius and Susanna, MM.
- 12 S. Clare, Virgin. (S. Murdach, Bishop.)
- 13 SS. Hippolitas and Cassianus, MM.
- 14 S. Eusebius, Conf. S. Fachanan, Abbot.
Vigil, Fast.
- 15 ASSUMPTION of the B.V. MARY.
- 16 S. Hyacinthus, Conf.
- 17 Octave of St. Laurence.
- 18 S. Agapetus, Martyr. (S. Degha, Bishop.)
- 19 * S. Joachim, on Sunday within the Octave of
the Assump.
- 20 S. Bernard, Abbot.
- 21 S. Jane Frances de Chantal, Widow.
- 22 Oct. of the Assump. and SS. Timothy, &c. MM.
- 23 S. Philip Bonitius, Conf. (S. Eugenius, Bishop.)
- 24 S. Bartholomew, Apostle.
- 25 S. Lewis, King of France, Conf.
- 26 S. Zepherinus, Pope, M.
- 27 S. Joseph Calasancius, Conf.
- 28 S. Augustine, Bishop, Confessor, and Doctor, and
S. Hermes, M.
- 29 Beheading of S. John Baptist, and S. Sabina. M.
- 30 S. Fiacre, Conf. and SS. Felix & Adauctus, MM.
- 31 S. Raymund Nonnatus, Conf. (S. Ardan, Bishop.)

SEPTEMBER hath XXX Days.

- 1 S. Rose, V. and SS. Twelve Brothers, MM.
- 2 S. Stephen, King and Conf.
- 3 S. Macnisius, Bishop.
- 4 S. Ultan, Bishop.
- 5 S. Laurence Justinian, Bishop. (S. Alto, Abbot.)
- 6 S. Pega, Virg. and S. Macculindus, Bish. of Lusk.
- 7 S. Grimonía, Virg. and M. and S. Ennau, Bishop.
- 8 Nativity of the B. V. Mary, and S. Adrian, M.
 * The Holy name of the B. V. Mary, Sunday without the Octave.
- 9 S. Gorgonius, Mart. (S. Kiaran, Abbot.)
- 10 S. Nicholas of Tolentine, Conf. (S. Finian, B.)
- 11 SS. Protus and Hyacinthus, MM.
- 12 S. Albeus, Bishop. S. Sigenius, Abbot.
- 13
- 14 Exaltation of the Holy Cross.
- 15 Octave of the B. V. Mary, and S. Nicomedes, M.
- 16 SS. Cornelius and Cyprian, Bishops, MM. & SS.
 Euphemia, Lucia, and Geminiani, MM.
- 17 The Holy Stigmas of St. Francis.
- 18 S. Joseph of Cunpertino, Conf.
- 19 SS. Januarius, Bishop, and Companions, MM.
- 20 SS. Eustachius and Companions, MM.
- 21 S. Matthew, Apostle.
- 22 S. Thomas of Villanova, Conf. and S. Maurice
 and Companions, MM.
- 23 S. Linus, Pope, M. and S. Thecla, Virg. and M.
- 24 Festival of the B. V. Mary de Mercede.
- 25 S. Firbar, Bishop of Cork.
- 26 SS. Cyprian and Justina, MM.
- 27 SS. Colmas and Damian, MM.
- 28 S. Wenceslaus, Duke and M.
- 29 Dedication of S. Michael, Archangel.
- 30 S. Jerome, Priest, Conf. and Doctor.

OCTOBER hath XXXI Days.

* Rosary of B. V. Mary, on the 1st Sunday of October.

- 1 S. Remigius, Bishop and Conf. (S. Ordan, Conf.)
 - 2 Holy Angels Guardians.
 - 3
 - 4 S. Francis of Assisium, Conf.
 - 5 SS. Placidus and Companions, MM.
 - 6 S. Bruno, Conf.
 - 7 S. Mark, Pope, and SS. Sergius, &c. MM.
 - 8 S. Bridget, Widow, (S. Corcra, Abbot.)
 - 9 SS. Dionysius, Rusticus, &c. MM.
 - 10 S. Francis Borgia, Conf.
 - 11 S. Cancius, Abbot.
 - 12 S. Mobbius, Abbot of Glasnaidh.
 - 13 S. Edward, King, and C. S. Colman, M.
 - 14 S. Calistus, Pope and Martyr.
 - 15 S. Teresa, Virgin.
 - 16 S. Gall, Abbot, and S. Cyra, Abbess.
 - 17 S. Hedwiges, Widow.
 - 18 S. Luke, Evangelist.
 - 19 S. Peter of Alcantara, Conf.
 - 20 S. John Cantius, Conf. (S. Aidan, Bishop.)
 - 21 S. Hilarion, Abbot, and SS. Ursula & Com. MM.
 - 22 S. Donatus, Bishop and Conf.
 - 23
 - 24
 - 25 SS. Chrysanthus and Daria, MM.
 - 26 S. Evaistus, Pope and Martyr.
 - 27 S. Abban, Abbot, and S. Odran, Bishop.
 - 28 S. Simon and Jude, Apostles.
 - 29 S. Colman, Bishop and Confessor.
 - 30
 - 31 S. Foilan, Martyr.——— Vigil. Fast.
- * Feast of the Dedication of the Churches of Ireland, ii. Sunday of October.

NOVEMBER hath XXX Days.

- 1 The FEAST of ALL SAINTS.
- 2 Commemoration of all Souls (S. Erc, B. of Slane.)
- 3 S. Malachy, Bishop of Armagh.
- 4 S. Charles Borromeo, Bishop and Conf. and SS.
Vitalis and Agricola, MM.
- 5
- 6
- 7
- 8 Octave of all Saints, and the Four Crowned Brothers, MM.
- 9 The Dedication of our Saviour's Church, and S.
Theodorus, M.
- 10 S. Andrew Avellina, Conf. SS. Triphon, &c. MM.
- 11 S. Martin, Bishop and Conf. S. Mennas, M.
- 12 S. Livin, Bishop & Mart. (S. Martin, Pope & M.)
- 13 S. Didacus, Conf. (S. Challin, Priest.)
- 14 S. Laurence, Bishop of Dublin.
- 15 S. Gertrude, Virgin.
- 16
- 17 S. Gregory Thaumaturgus, B. and C.
S. Duloch, Conf.
- 18 Dedication of the Churches of SS. Peter & Paul.
- 19 S. Elizabeth, Widow, S. Pontain, Pope and M.
- 20 S. Felix of Valois, Conf.
- 21 Presentation of the B.V. Mary.
- 22 S. Cecily, Virgin and Martyr.
- 23 S. Clement, Pope and M. and S. Felicitas, M.
- 24 S. Columban, Abbot, S. John of the Cross, Conf.
and S. Chrysologus, M.
- 25 S. Catherine, Virgin and Mart.
- 26 S. Peter of Alexandria, Bishop and Mart.
- 27 S. Virgil, Bishop and Conf. and S. Secundin, Bish.
- 28
- 29 S. Saturnius, Martyr.
- 30 S. Andrew, Apostle. (S. Brendan of Birr, Abbot.)

DECEMBER hath XXXI Days.

- 1 S. Eloy, Bishop and Conf.
- 2 S. Bibiana, Virgin and Márt.
- 3 S. Francis Xavier, Confessor.
- 4 S. Peter, Chrysologus, Bishop and Conf. and S.
Barbara, V. and M.
- 5 S. Sabbas, Abbot.
- 6 S. Nicholas, Bishop and Conf.
- 7 S. Ambrose, Bishop, Conf. and Doct.
- 8 Conception of the B.V. Mary.
- 9
- 10 S. Melchiades, Pope and Mart.
- 11 S. Damascus, Pope and Conf.
- 12 S. Fintan, Bishop, and S. Colum. Ab.
- 13 S. Lucy, Virgin and Martýr.
- 14 SS. Fingar and Companions, MM.
- 15 Octave of the Conception of the B.V. Mary.
- 16 S. Eusebius, Bishop and Mart. (S. Beanus,
Bishop.
- 17
- 18 Expectation of the B.V. Mary. (S. Flannan, Bish.)
- 19 S. Samthana, Virgin.
- 20
- 21 S. Thomas, Apostle.
- 22
- 23
- 24 Vigil. Fast.
- 25 NATIVITY of our LORD.
- 26 S. Stephen, first Martyr. (S. Comman, Abbot.)
- 27 S. John, Apostle and Evangelist.
- 28 Holy Innocents.
- 29 S. Thomas, Bishop of Canterbury, Mart.
- 30
- 31 S. Silvester, Pope and Conf.

MORNING PRAYER.

MORNING PRAYER is a duty which God requires as the first fruits of the day: most religiously then should it be consecrated to him. The success of our actions for the rest of the day depends in a great measure upon this first duty. To begin the day without imploring God's grace, and thanking him sincerely for the repose of the night, is certainly to expose ourselves to infinite danger.

But, before prayer, recollect yourself a moment; think what you are yourself, and what God is, to whom you are going to speak. You will thus conceive the importance of the action, and the sentiments of humility, of regret for your faults, of attention, respect, and modesty, of fervour, love, and confidence, with which you should address him.

Awaking in the Morning, say,

O MY God, my only good, the author of my being, and my last end, I offer thee my heart. Praise, honour, and glory be to thee, for ever and ever. Amen.

At Up-rising say.

✠ In the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. Amen.

I will arise from this bed of sleep to adore my God, and to labour for the salvation of my soul. O! may I rise on the last day to life everlasting!

While clothing yourself say,

O MY God, clothe my soul with the nuptial robe of charity, and grant that I may carry it pure and undefiled before thy judgment seat.

When clothed, kneel down, and say,

✠ IN the name of the Father, &c. *Amen.*

Blessed be the holy and undivided Trinity, now and for evermore. *Amen.* Come, O Holy Ghost, take possession of my heart, and enkindle therein the fire of thy divine love. *Amen.*

Attend seriously to the presence of God ; return him thanks for his benefits ; and offer yourself to him without reserve.

O ETERNAL GOD ! most holy and adorable Trinity ! Father, Son, and Holy Ghost ; the beginning and end of all things ; in whom we live, move, and have our being ; I firmly believe that thou art here present ; I adore thee with the most profound humility ; I praise thee ; I give thee thanks from the bottom of my heart, for having created me after thine own image and likeness, and redeemed me with the precious blood of thy Son ; for having hitherto preserved me, and brought me safe to the beginning of this day. Behold, O Lord, I offer thee my whole being, and in particular all my thoughts, words, and actions, together with such crosses and contradictions as I may meet with in the course of the day. I consecrate them entirely to the glory of thy name, in union with those of Jesus Christ my Saviour, that, through his infinite merits, they may find acceptance in thy sight. Give them, O Lord, thy blessing. May thy divine love animate them ; and may they all tend to the greater honour of thy Sovereign Majesty. *Amen.*

Resolve to avoid evil and to do good.

ADORABLE JESUS! Divine Model of that perfection to which all Christians should aspire; I will endeavour this day, after thy example, to be mild, humble, chaste, zealous, patient, charitable, and resigned. Incline my heart, O Lord, to keep thy commandments. I am resolved to watch over myself with the greatest diligence and circumspection, and to live soberly, justly, and piously, for the time to come. I will place a guard on my mouth, and a gate of prudence before my lips, that I may not offend with my tongue. I will turn away my eyes, that they may not see vanity; and I will be particularly attentive not to relapse into my accustomed failings, but will struggle against them, and, with thy gracious assistance correct them. Enlighten my mind, O Lord; purify my heart and guide my steps, that I may pass this and the remaining days of my life in thy divine service. *Amen.*

Implore the necessary Graces.

THOU knowest, O God, my weakness; thou knowest that I am so poor and destitute that I cannot do, or even think of any good, without thy assistance; arise, therefore, to my help, and strengthen me with thy grace, that I may fervently execute what I have firmly resolved, and not only avoid all the evil thou forbiddest, but also perform all the good thou commandest.

The Lord's Prayer.

OUR Father, who art in Heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

The Angelical Salutation.

HAIL Mary, full of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us, sinners, now, and in the hour of our death. *Amen.*

The Apostles' Creed.

I BELIEVE in God, the Father Almighty, creator of Heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into Hell; the third day he rose again from the dead; he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the flesh; and life everlasting. *Amen.*

The Confiteor.

I CONFESS to Almighty God, to blessed Mary ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the

holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly, in thought, word, and deed, *Through my fault, through my fault, through my most grievous fault.* Therefore, I beseech the blessed Mary ever a Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

Invoke the Blessed Virgin, your Angel Guardian, and your Patron Saint.

O HOLY VIRGIN! Mother of God! my Advocate and Patroness! pray for thy poor servant; prove thyself a mother to me. And thou, O Blessed Spirit! my Guardian Angel, whom God in his mercy hath appointed to watch over me, intercede for me this day, that I may not stray from the paths of virtue. Our glorious Apostle, St. Patrick; and thou also, O happy Saint, whose name I bear, pray for me, that I may serve God faithfully in this life, as thou hast done, and, with thee, glorify him eternally in Heaven. *Amen.*

INDULGENCES

To be obtained by the Faithful who devoutly repeat Acts of Faith, Hope, and Charity.

A **PLENARY INDULGENCE** once a month, obtained by those who repeat Acts of Faith, Hope, and Charity, devoutly, once every day, and who, on any day of that month, shall confess and receive the holy Communion, and pray for peace and concord among christian princes, for the extirpation of heresy, and the exaltation of the Catholic Church; granted by Pope Benedict XIII, the 25th of January, 1728, and confirmed by Pope Benedict XIV, the 28th of January, 1756; who further granted the application thereof for the relief of the souls in Purgatory; and also an Indulgence of seven years and seven forty-days penance, to all the faithful, as often as they devoutly repeat the same. Pope Clement XIV, the 5th of April, 1772, made this Indulgence perpetual to the Catholics of this kingdom, but requires an Act of Contrition to be made previous to the Acts of Faith, Hope, and Charity. This Indulgence may be applied, also, for the relief of the souls in Purgatory.

A Prayer before the Acts.

O ALMIGHTY and Eternal God! grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love and practise what thou commandest; through Jesus Christ, our Lord. *Amen.*

An Act of Contrition.

O MY God! I am heartily sorry for having offended thee; and I detest my sins most sincerely; because they displease thee, my God, who art so deserving of all my love, for thy

infinite goodness and most amiable perfections :
And I firmly purpose, by thy holy grace, never
more to offend thee.

An Act of Faith.

O MY God ! I firmly believe, that thou art
one only God, the Creator and Sovereign
Lord of Heaven and Earth, infinitely great and
infinitely good : I firmly believe, that in thee,
one only God, there are three Divine Persons,
really distinct, and equal in all things, the
Father, the Son, and the Holy Ghost : I firmly
believe, that Jesus Christ, God the Son, became
Man ; that he was conceived by the Holy Ghost,
and was born of the Virgin Mary ; that he suf-
fered and died on a Cross to redeem and save
us ; that he arose the third day from the dead ;
that he ascended into Heaven ; that he will
come at the end of the world to judge mankind ;
and that he will reward the good with eternal
happiness, and condemn the wicked to the
everlasting pains of Hell. I believe these, and
all other articles which the holy Roman
Catholic Church proposes to our belief, because
thou, my God, the Infallible Truth, hath re-
vealed them ; and thou hast commanded us *to*
hear the Church, which is the Pillar and the
Ground of Truth. In this Faith I am firmly
resolved by thy holy grace, to live and die.
Mat. xvii. 17. and 1 Tim. iii. 15.

An Act of Hope.

O MY God, who hast graciously promised
every blessing, even Heaven itself, through
Jesus Christ, to those who keep thy command-

ments ; relying on thy infinite power, goodness, and mercy ; and confiding in thy sacred promises, to which thou art always faithful, I confidently hope to obtain pardon of all my sins, grace to serve thee faithfully in this life, and eternal happiness in the next : through my Lord and Saviour Jesus Christ.

An Act of Charity,

Or, an Act of the Love of God and our Neighbour.

O MY God ! I love thee with my whole heart and soul, and above all things ; because thou art infinitely good and perfect, and most worthy of all my love ; and for thy sake, I love my neighbour as myself. Mercifully grant, O my God ! that, having loved thee on Earth, I may love and enjoy thee for ever in Heaven.

A PIOUS DEVOTION,

For a perpetual glorification of the **MOST HOLY TRINITY**, and the **INCARNATION** of our Blessed Redeemer **JESUS CHRIST**, first instituted in France, with the approbation of Christopher Beaumont, late Archbishop of Paris, and confirmed by a decree of his Holiness Pius VI, issued the 15th of May, 1784 ; who, in order to promote and extend the same, was pleased to grant an Indulgence for the City of Rome, and the faithful throughout the world, who shall voluntarily associate themselves in the practice of this devotion, according to the intention of his Holiness, in the following manner :

THREE persons, united in our Lord by the bands of mutual charity, are to engage themselves **VOLUNTARILY** (though without any obligation of conscience) to practice a religious exercise, which consists in adoring the three Divine Persons three times a day, *viz.* morning, noon,

and night—reciting seven *Gloria Patri*, &c. and one *Ave*, &c. each time, to adore the Incarnation of the Eternal Word, and in honour of the most holy Virgin Mother of God. These prayers may be said either in common or separately, according to the convenience or inclinations of the persons associated: and, in order that these unions may be continued, it is necessary that the Associates should be *mutually acquainted*, that in case of a vacancy, by death or otherwise, the loss may be repaired by *appointing another*; by which means this pious society may be perpetuated to the end of time.

The LITANY of the Holy Name of JESUS.

LORD have mercy upon us.

L Christ have mercy upon us.

Lord have mercy upon us.

Christ *hear us.*

Christ *graciously hear us.*

God the Father of Heaven,

God the Son, Redeemer of the World,

God the Holy Ghost,

Holy Trinity one God,

Jesus, Son of the living God,

Jesus, Splendour of the Father,

Jesus, Brightness of Eternal Light,

Jesus, King of Glory,

Jesus, Sun of Justice,

Jesus, Son of the Virgin Mary,

Jesus, most amiable,

Jesus, most adorable,

Jesus, the mighty God,

Jesus, Father of the World to come,

Jesus, Angel of the Great Council,

Jesus, most powerful,

Jesus, most patient,

Jesus, most obedient,

Have mercy upon us.

Jesus, meek, and humble of heart,
 Jesus, Lover of Chastity,
 Jesus, Lover of Peace,
 Jesus, Lover of us,
 Jesus, Author of Life,
 Jesus, Example of Virtues,
 Jesus, zealous lover of Souls,
 Jesus, our God,
 Jesus, our Refuge,
 Jesus, Father of the Poor,
 Jesus, Treasure of the Faithful,
 Jesus, good Shepherd,
 Jesus, true Light,
 Jesus, eternal Wisdom,
 Jesus, infinite Goodness,
 Jesus, the Way, the Truth, and the Life,
 Jesus, Joy of Angels,
 Jesus, King of Patriarchs,
 Jesus, the Inspirer of the Prophets,
 Jesus, Master of the Apostles,
 Jesus, Teacher of the Evangelists,
 Jesus, Strength of Martyrs,
 Jesus, Light of Confessors,
 Jesus, Spouse of Virgins,
 Jesus, Crown of all Saints,

Have mercy upon us.

Be merciful unto us, *Spare us, O Lord Jesus!*

Be merciful unto us, *Hear us, O Lord Jesus!*

From all sin,

From thy wrath,

From the snares of the Devil,

From the spirit of uncleanness,

From everlasting death,

From the neglect of thy holy inspira-
 tions,

*Lord Jesus deli-
 ver us.*

Thro' the mystery of thy holy incarnation,
 Thro' thy Nativity,
 Thro' thy Divine Infancy,
 Thro' thy Sacred Life,
 Thro' thy Labours,
 Thro' thy Cross and Passion,
 Thro' thy Pains and Torments,
 Thro' thy Death and Burial,
 Thro' thy glorious Resurrection,
 Thro' thy triumphant Ascension,
 Thro' thy Joys and Glory,
 In the Day of Judgment,

Lord Jesus deliver us.

Lamb of God, who takest away the sins of the world : *Spare us, O Lord Jesus !*

Lamb of God, who takest away the sins of the world : *Hear us, O Lord Jesus !*

Lamb of God, who takest away the sins of the world : *Have mercy upon us, O Lord Jesus !*

Lord Jesus, *hear us !* Lord Jesus, *graciously hear us !*

O LORD Jesus Christ, who hast said, *ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you ;* mercifully attend to our supplications, and grant us the gift of divine charity, that we may ever love thee with our whole hearts, and never cease from praising thy holy name ; who liveth and reigneth one God without end. *Amen.*

The Salve Regina.

HAIL to the Queen who reigns above,
 Mother of clemency and love ;
 Hail thou, our hope, life, sweetness ; we,
 Eve's banish'd children, cry to thee.

We, from this wretched vale of tears,
 Send sighs and groans unto thy ears ;
 O then, sweet Advocate ! bestow
 A pitying look on us below.

After this exile let us see
 Our blessed Jesus born of thee.
 O merciful, O pious Maid,
 O gracious Mary, lend thy aid.

V. Pray for us, O holy Mother of God ;

R. That we may be made worthy of the
 promises of Christ.

Let us Pray.

O Almighty and Eternal God ! who didst
 prepare the body and soul of the glorious
 Mary, Mother and Virgin, that by the co-
 operation of the Holy Ghost she might become
 a worthy dwelling for thy Son ; grant, that, as
 we rejoice in her commemoration, so by her
 pious intercession, we may be delivered both
 from present evils and everlasting death :
 through the same Jesus Christ our Lord.
Amen.

The Angelus Domini.

To be said morning, noon, and night, in memory of the
 adorable mystery of the Incarnation of our blessed Saviour.

1. **T**HE Angel of the Lord declared unto
 Mary : And she conceived of the Holy
 Ghost. Hail, Mary, &c.

2. Behold the Handmaid of the Lord : Be
 it done unto me according to thy word. Hail,
 Mary, &c.

3. And the Word was made Flesh : And
 dwelt among us. Hail, Mary, &c.

Let us Pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the Incarnation of Christ, thy Son, was made known by the message of an Angel, may, by his Passion and Cross, be brought to the glory of his Resurrection: through the same Christ our Lord. *Amen.*

Should the duties of your state of life afford you leisure, you may, after Morning Prayers, recite the prayer peculiar to the day, which may be found amongst the “Devotions for every Day of the Week;” meditate also on the proper reflection of the day, which may be seen amongst the “Pious Reflections for every Day in the Month.”

ASPIRATIONS AND EJACULATIONS

Which may be secretly repeated in the heart, amidst the ordinary actions of the day.

O My God, grant me the grace never to offend thee.

O my God, teach me to love thee with my whole heart, and soul, and mind, and strength, in time, and eternity.

Too late have I known thee, O infinite Goodness.

Too late have I loved thee, O eternal Beauty.

To thee, O God! to thee alone be all honour, and glory, and praise, and adoration, for ever.

Mortify in me, O Jesus, whatever displeaseth thee; and make me according to thine own heart.

O blessed Jesus! give me grace to learn of thee to be meek and humble of heart, that I may be united with thee, and find rest for my soul.

O my God, and my All! teach me in all things to do thy holy will.

O Lord! keep me from sin, and grant me the grace of a happy death.

O Fountain of all Goodness! have mercy on me.

O my God, grant me the grace to perform all my works with the pure intention of pleasing thee.

Let the name of the Lord be blessed and glorified, for ever and ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

I will bless the Lord at all times; his praise shall ever be in my mouth.

Bless the Lord, O my soul; and let all that is within me bless his holy name.

Thanks be to God for all his benefits.

Praise be to thee, O Christ: blessed be thy holy name, O Jesus.

O God of my heart, and my portion for ever; O let nothing in life or death ever separate me from thee.

O rather let me die a thousand deaths than offend thee mortally.

“In all thy works aim at perfection.”

PRAYERS FOR NIGHT.

IF it be a duty of the greatest importance to begin the day well, it is, doubtless, one of no less consequence to conclude it properly. The new graces conferred on us during the course of the day, and the protection we stand in need of against the dangers of the night, are urgent reasons why we should address ourselves to God, and pray to him with the utmost gratitude and fervour.

A daily examination of conscience, both in general, with regard to our whole conduct throughout the day, and in particular, with regard to a person's predominant vice, passion, or evil custom, and the particular virtue he wants to acquire, is strongly recommended by all spiritual writers, as one of the most important duties of a christian life, and the most profitable exercise we can apply ourselves to, both for the avoiding of sin, and the acquiring of virtue. It is a *looking-glass*, in which we see ourselves in our true colours, and come to the knowledge of our sins and evil inclinations. It is a *sponge*, by which we wipe away guilt from our souls, and become the more pure before God, the more diligently we practise it. If we do not daily weed the garden of our souls by this holy exercise, the corrupt ground of the heart will naturally produce vices and imperfections in abundance.

The nightly examination of conscience makes up the principal part of the last exercise of the day. The method thereof consists in the following acts, viz. of the presence of God, thanksgiving, supplication, examen, sorrow, and good resolutions.

The many signal blessings which God has bestowed, and does bestow, on those families where prayers are regularly said in common, should alone be a sufficient inducement to establish this practice every where, and chiefly at night, when all may be assembled with greater convenience.—
"Where two or three persons shall be assembled in my name, there," saith Christ, *"shall I be in the midst of them."* O Christians, what stronger inducement can we have to procure so great a happiness.



IN the name of the Father, &c. *Amen.*
Blessed be the holy and undivided Trinity,
ever more. *Amen.*

Come, O Holy Ghost, replenish the hearts of
the faithful, and enkindle in them the fire of thy
divine love. *Amen.*

Let us place ourselves in the presence of God, and humbly
adore him.

IMPRESSED with the most lively sense of
the presence of thy Eternal Majesty, I adore
thee, O my God! I believe in thee, because
thou art Truth itself. I hope in thee, because
thou art faithful to thy word. I love thee with
my whole heart, because thou art infinitely
amiable and worthy of my love; and, for thy
sake, I love my neighbour as myself.

Let us return thanks to God for the favours he has conferred
upon us.

ENABLE me, O Lord, to return thee
sufficient thanks for all thine inestimable bles-
sings and favours.

Thou hast thought of me, and loved me,
from all eternity; thou hast formed me from
nothing; thou has delivered up thy beloved
Son to the ignominious death of the Cross for
my redemption; thou didst preserve me from
falling into the abyss of eternal misery, when

my sins had often provoked thee to cut the slender thread of my life, which thou heldest in thy all-powerful and chastising hand; and thou still continuest to preserve me, notwithstanding I still continue to offend thee. Alas! my God, what return can I make for the innumerable blessings thou hast conferred on me during the whole course of my life, as well as for the particular favours of this day. O all ye Angels and Saints! unite with me in praising the God of Mercies, who is so bountiful to so unworthy a creature.

Let us beg of God to make our sins known to us.

O ETERNAL Source of Light! who saidst "*Let there be light,*" and there was light; illuminatethe darkness of my understanding, and dispel those shades of ignorance and error which conceal from me the filth and enormity of mine offences. Discover to me, I beseech thee, all the sins I have committed this day, whether in thought, word, deed, or omission: grant me a lively sense of their enormity, in order that I may hold them in the utmost detestation, and dread nothing so much as ever to commit them hereafter.

Let us examine our consciences, and consider where and in what company we have been this day. Let us also call to mind the sins we have committed against God, our neighbour, ourselves, and reflect whether we have fulfilled the duties of our state of life.

AGAINST God: By omission or negligence in the discharge of our religious duties; irreverence in the Church; wilful distractions or inattention in prayer; resistance to the divine grace; oaths; murmurings; want of confidence and resignation. *Pause and examine.*

AGAINST OUR NEIGHBOUR: By rash judgments; hatred; jealousy; contempt; desire of revenge; quarrelling; passion; imprecations; injuries; detraction; raillery; false reports; damaging, either in goods or reputation; bad example; scandal; want of obedience, respect, charity, or fidelity. *Pause and examine.*

AGAINST OURSELVES: By vanity; human respect; lies; thoughts, desires, discourses, or actions contrary to purity; by intemperance, rage, or impatience; by an useless and sensual life; or by sloth, in not complying with the duties of our state. *Pause and examine.*

Repeat the General Confession, "I confess," &c. "May the Almighty," &c.—Page 24.

Prayer.

PENETRATED with grief, and overwhelmed with confusion at the sight of my iniquities, I acknowledge myself unworthy, O Lord, to be numbered amongst thy servants, much less to be accounted thy child. Is it possible I could repay such infinite patience and goodness with so much malice and ingratitude? Creator of heaven and earth! I have sinned against thee! I have, alas! offended thee, who art so good, so amiable, and so worthy of my love! Yet, Lord, when I consider that I am the work of thy hands, and the price of the blood of thine only Son, who expired on the cross for my salvation, I cease to despair of thy pardon. It is therefore through his infinite merits that I implore, and hope thou wilt grant me the forgiveness of my sins. Have pity on me, O Eter-

nal Father, and spare me, for the sake of thy beloved Son. Turn away thy face from my sins, and blot out my iniquities. I am heartily sorry for them, because they are offensive to thee; and shall continue to repent sincerely of them to the very hour of my death. Amen.

Let us make a firm purpose of amendment.

O ALMIGHTY and Eternal God, I wish, from the bottom of my heart, that I had never sinned against thee; but, since I have been so unhappy, O grant me now thy grace, that I may never offend thee more. Thou hast said, "I will not the death of a sinner, but rather that he be converted and live." Convert me, therefore, and I shall be converted. "Have mercy upon me, according to thy great mercy; and, according to the multitude of thy tender mercies, blot out my iniquities." I renounce all sin, firmly purposing henceforth to walk in the path of thy commandments. This fixed resolution I am determined to keep, with the assistance of thy grace, purchased for me through the infinite merits of thine only Son Christ Jesus our Lord. Amen.

Repeat the Lord's Prayer, the Angelical Salutation, the Creed, the Acts of the Theological Virtues, and the Angelus Domini, as in Morning Prayer.

The LITANY of the BLESSED VIRGIN.

Anthem.

WE fly to thy patronage, O holy Mother of God! Despise not our prayers in our necessities, but deliver us from all dangers, O thou ever glorious and blessed Virgin.

LORD have mercy upon us.

L Christ have mercy upon us.

Lord have mercy upon us.

Christ hear us. Christ graciously hear us.

God the Father of Heaven, *Have mercy upon us.*

God the Son, Redeemer of the World, *Have mercy upon us.*

God the Holy Ghost, *Have mercy upon us.*

Holy Trinity, one God, *Have mercy upon us.*

Holy *Mary,*

Holy Mother of God,

Holy Virgin of Virgins,

Mother of Christ,

Mother of divine grace,

Most pure Mother,

Most chaste Mother,

Mother undefiled,

Mother unviolated,

Most amiable Mother,

Most admirable Mother,

Mother of our Creator,

Mother of our Redeemer,

Most prudent Virgin,

Most venerable Virgin,

Most renowned Virgin,

Most powerful Virgin,

Most merciful Virgin,

Most faithful Virgin,

Mirror of Justice,

Seat of Wisdom,

Cause of our Joy,

Spiritual Vessel,

Honourable Vessel,

Pray for us.

Vessel of singular Devotion,
 Mystical Rose,
 Tower of David,
 Tower of Ivory,
 House of Gold,
 Ark of the Covenant,
 Gate of Heaven,
 Morning Star,
 Health of the Weak,
 Refuge of Sinners,
 Comforter of the Afflicted,
 Help of Christians,
 Queen of Angels,
 Queen of Patriarchs,
 Queen of Prophets,
 Queen of Apostles,
 Queen of Martyrs,
 Queen of Confessors,
 Queen of Virgins,
 Queen of all Saints,

Pray for us.

Lamb of God, who takest away the sins of the world; *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world; *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world: *Have mercy upon us.*

Christ hear us. Christ graciously hear us.
 Lord have mercy upon us. Christ have mercy upon us.
 Lord have mercy upon us.

Our Father, &c.

V. Pray for us, O Holy Mother of God;

R. That we may be made worthy of the promises of Christ.

Prayer.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son hath been made known by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection : through the same Christ our Lord.
Amen.

Prayer.

BLESS, O Lord, the repose I am going to take, that, by renewing my bodily strength, I may be the better enabled to serve thee.— O all ye Saints and Angels, but especially thou, O Mother of God, intercede for me, not only during this night and the rest of my life, but more particularly at the hour of my death.
Amen.

Another Prayer.

POUR down thy blessings, O Lord, on my parents, benefactors, friends, and on my enemies too, if I have any. Protect my superiors, spiritual and temporal. Help the poor and sick, and those that are in their last agony. Convert all heretics and unbelievers. O God of mercy and goodness ! have mercy on the souls of the faithful in purgatory ; put an end to their sufferings ; and grant to all those for whom I am particularly bound to pray, eternal light, rest, and happiness. *Amen.*

Te lucis ante terminum.

BEFORE the closing of the day,
Creator, we thee humbly pray,

That, for thy wonted mercy's sake,
Thou us into protection take.
May nothing in our minds excite
Vain dreams and phantoms of the night :
Our enemy repress, that so
Our bodies no uncleanness know.
In this, most gracious Father, hear,
Through Christ, thy equal Son, our prayer ;
Who, with the Holy Ghost and Thee,
Doth live and reign eternally. *Amen.*

VISIT, we beseech thee, O Lord, this habitation, and drive away from it all the snares of the enemy: Let thy holy angels dwell therein to preserve us in peace; and may thy blessing be upon us for ever: through Christ our Lord. *Amen.*

May the divine assistance remain always with us. *Amen.*

Before you go to bed, read a chapter in some spiritual book.

Resolve within yourself on the subject of the next morning's meditation, which may be found amongst the " Pious Reflections for every Day in the Month," and think upon it while you are undressing. When you compose yourself in bed, think on your grave, and how soon death, of which sleep is an image, will be with you, and what your sentiments will then be of all worldly vanities. Offer up your sleep to God, submitting it with a pure intention to his holy will; that, by this repose of nature, you may recover new vigour of mind and body to serve him. Wish that every breath you are to draw this night may be so many acts of praise and love of the Divine Majesty, like the happy breathings of the Angels and Saints, who never sleep: and so compose yourself to rest, in the arms of your Saviour.

If you awake in the night renew the offering of yourself to God, saying,

“ My soul hath desired thee in the night.”

Isa. xxvi. 9.

Into thy hands, O Lord, I recommend my spirit : Lord Jesus receive my soul, &c.



SACRIFICE OF THE MASS.

OF all the duties prescribed by our holy Religion, the SACRIFICE of the MASS is that which is most pleasing to God, and most salutary to man. Here it is that Jesus Christ renews the great mystery of our redemption : here doth he make himself our victim in a real, though unbloody, sacrifice, and in person applieth to each of us the merits of that blood which, hanging on a cross, he was pleased to shed for mankind. This should give us the most sublime idea of the Mass, and make us desire to hear it with the utmost reverence and devotion ; for to assist at it irreverently, or without putting a proper restraint on our eyes and our whole exterior, is to dishonour religion, and renew, as far as in us lies, the insults he received on Mount Calvary. To avoid, then, so great an evil, let us always come to this august Sacrifice with the most earnest devotion ; let us enter into the Spirit of Christ ; let us offer ourselves up with him, and as he does ; let the Church, as we enter it, strike us with awe ; let our modesty and recollection be uninterrupted from the beginning to the end thereof ; let our hearts, thoughts, and imaginations be, as it were, buried in God, and the interests of our souls.

The practical reflections (in small letter) at the head of each prayer, may help to excite our attention.

A PRAYER *before* MASS.

O Heavenly Father, who hast so loved the world as to bestow upon it thy only Son; and thou, O amiable Jesus, who, not content with offering thyself once upon the cross as a bleeding victim for our transgressions, continuest to offer thyself every day in an unbloody manner, by the hands of thy ministers; grant me now thy grace, that I may with the most fervent love, and profound respect, be present at this sacrifice. Enliven my faith with a firm belief of thy presence; occupy thou alone my mind; remove from me all such thoughts and objects as may distract me; purify my heart from earthly affections; and remember, O Lord, the promise which Jesus Christ hath made, "*That where two or three should assemble in his name, there would he be in the midst of them: and that nothing should be refused us which we should ask in his name.*" Behold thy faithful servants here assembled: it is thy dear Son who prayeth in us; canst thou reject our

joint petition? or not discern the voice of him in whom, from eternity, thou wert pleased?

 If leisure permit, read the Acts of Faith, Hope, and Charity, page 27, &c.

PRAYERS AT MASS.

The beginning of Mass.

✠ In the name of the Father, and of the Son, and of the Holy Ghost.
Amen.

IT is in thy name, O adorable Trinity! it is to honour thee, and to do thee homage that I assist at this most holy and august Sacrifice. Permit me then, O Lord, to unite my intention with that of thy Minister, now at the Altar, in offering up this precious victim; and give me the same sentiments I ought to have had on *Mount Calvary*, had I been an eye-witness of that bloody sacrifice.

At the Confiteor.

Think, in the bitterness of your heart, on all your past sins, and recollect, in a general manner, such of them as are most humiliating. Lay your weaknesses before God, and beg of him to pardon them. Implore his assistance in all your necessities, through the infinite efficacy of this great Sacrifice.

I Confess, O my God, not only in thy presence, who seest the secrets of hearts, but also in the presence of all the blessed in heaven, and faithful on earth, that I have often and grievously offended thee, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Yes, Lord, I have sinned: I acknowledge it to my shame, and with the most bitter regret, that I have ungratefully abused all thy gifts; and therefore I humbly beseech thee, O blessed Virgin Mary, and all ye Saints and Angels, to intercede for me. Vouchsafe. O Lord, to listen to them: grant to the ardour of their prayers, what thou mayest justly refuse to the coldness of mine; and to their services, that pardon to which my offences can have no claim.

At Kyrie Eleison.

Be of the Lord to shew you mercy; and rely with confidence on his infinite goodness, who, in granting you such powerful means of reconciliation, gives you at the same time a sure pledge of obtaining it.

WERE every instant of my life, O Lord, employed in crying out to thee for mercy, yet would the number fall infinitely short of the comparative multitude of my offences: but if, after repeatedly beseeching thee to *have mercy on me*, thou shouldst nevertheless still appear to disregard my petition, still would I, with a more loud and animated voice, redouble my importunity, as did the woman of Cana, and the blind man of Jerico, saying, *Jesus, Son of David, have mercy on me!* Be not therefore, O Lord, deaf to my prayers and supplications. I know that thou lovest to be importuned. If as yet thy goodness hath not induced thee, my perseverance shall, I hope, at length prevail on thee to grant me pardon. Have pity, O my Creator! on the work of thy hands. Grant pardon, O Father of Mercies! to thy rebellious children.

At the Gloria in Excelsis.

Conceive a vehement desire of promoting the glory of God, and your neighbour's good. Rejoice, with the Angels, at the share you have in these holy mysteries; and form to yourself the highest idea of the majesty of God, and of his Son Jesus Christ.

WHO is like unto thee, O Almighty God! To whom can the most unlimited tribute of honour, praise, and glory, be due, either in heaven or on earth, if not to thee, the King of Kings, the Lord of Lords, and beneficent Creator of the Universe? The Angels and Saints, with unceasing rapture, sing forth thy praises and glorify thy name in heaven; and shall not I, the work of thy hands, praise thee also on earth? Yes, O Lord! Graciously vouchsafe to accept the homage I now pay thee, and which I purpose fervently to offer thee all the days of my life.

The Collect.

So called, because the Priest lays before God the necessities of all his people; their vows and desires, *collected*, as it were, together; whence, turning to the congregation, he invites them to unite with him in the petition, saying, *Oremus*, or *Let us Pray*.

Prayer.

ALMIGHTY and Eternal God, we humbly beseech thee to look down from thy heavenly sanctuary upon this congregation, and graciously hear these prayers, which thy Church addresses to thee for us by the ministry of thy Priest.

Grant us, in thy infinite mercy, pardon of our sins; health of mind and body; peace in our days; unity and increase of Catholic faith; fervent charity; sincere devotion; patience in suffering; and every thing else conducive to thy glory and our own salvation: through Jesus Christ our Lord. *Amen.*

At the Epistle.

Return God thanks for having called you to the knowledge of his holy law; submit to it with perfect docility; and beg of him to extend our holy religion over the whole world.

O Eternal God, who never ceasest to excite us to the worship and love of thy holy name, or to arm us against the attacks of the world, the flesh, and the devil, by the public ministry of thy Church, by the doctrine of thy Prophets and Apostles, and by

many other holy admonitions; grant we may faithfully attend to these lessons of salvation, that thus our knowledge of thy law may never rise in judgment against us, but guide us securely to thee: through Christ our Lord. *Amen.*

At the Gospel.

Look on the Gospel as the rule of your faith and morals—a rule which Christ himself has drawn up; a rule which you have solemnly promised by your Baptism to follow, and by which you shall most certainly be judged.

IT is not thy interpreters, O God, who are now to instruct me; it is thy only Son; it is his word I am about to hear. I most gratefully embrace this heavenly doctrine. *I stand up* to declare in the face of heaven and earth, that I will walk faithfully in that way which he hath marked out for me. He tells me here, “That it will avail a man nothing to gain the whole world, if he lose his own soul; that the Sensual, the Covetous, the Worldling, the Libertine, the Detractor, and such as are insensible to the miseries of the Poor, shall have no share in his heavenly kingdom; and that, in order to

become his disciple, I must take up my cross and follow him. I receive, with my whole heart, all these sacred maxims. Grant me the grace to put them in practice; for to what purpose should I declare myself thy disciple, if I were not to live according to the maxims of thy Gospel.

At the Creed.

Renew your faith in all those articles which the Church proposes to your belief, because they are founded on God's own word, revealed in the Scriptures, announced by the Prophets, supported by Miracles, confirmed by the blood of the Martyrs, verified by the establishment of our Faith, and obvious by the sanctity of our Religion.

I Return thee infinite thanks, O Lord, for having given me birth in the bosom of thy Holy Catholic Church. The precious gift of Faith is much more dear to me than any advantage of birth or fortune. Grant me a perfect docility for all it teaches, as well for what I understand, as for what is above my conception. It is neither just nor possible that I should fully comprehend an infinite God, who cannot even comprehend myself. By thy grace, I am firmly convinced of the

wisdom and sincerity of thy Apostles, by whom thou hast announced these mysteries to the world. By them the world was converted: it submitted and believed them; which, if done without a miracle, must be in itself the greatest of all miracles. What more then can I desire? What surer grounds can I have? On these principles I rest my belief. Here is the Faith which, to my last breath, I shall profess,—I firmly believe that thou art one God in three distinct persons, the Father, the Son, and the Holy Ghost, who of nothing hast created all things. I believe, O heavenly Father, that thy only Son, who is perfectly equal to thee—Holy, Powerful, and Eternal, as thou art—became Man for love of us; suffered; died on the Cross; rose again, and ascended into Heaven; from whence he shall come at the last day to judge the world; and that of his blessed kingdom there shall be no end. I believe in the Holy Ghost, who is also true God as thou art, proceeding from thee and thy Son: I believe that he speaks by the Prophets; and that by him we are sanctified. I confess one

Baptism for the remission of sins. I expect the resurrection of the Body, and the Life of the world to come, where I firmly hope to possess thee, Lord, for ever and ever. *Amen.*

At the Offertory.

Consider what an advantage it is to have, in this great Sacrifice, wherewithal to honour God perfectly; to thank him in a manner equal to his gifts; to blot out, entirely, your past sins; and to obtain, both for yourself and others, all those graces you stand most in need of.

O Holy Father, Almighty and Eternal God, how unworthy soever I may appear in thy presence, yet I presume to offer thee this Host, by the hands of the Priest, with the same intention which Christ my Saviour had, when he first instituted this august Sacrifice, and which he now has at this very instant that he immolates himself for us. I offer it in acknowledgment of thy supreme dominion over me and all creatures. I offer it in expiation of my crimes; in thanksgiving for all thy benefits. I offer it to obtain from thy infinite goodness, for my parents, benefactors, friends, and enemies, all those precious gifts and graces which

only through him can be obtained, who is JUST by excellence, and who became a victim for the sins of men. I earnestly entreat thee to bless and protect the Holy Catholic Church; our chief Pastor the Pope; our Bishops, and Clergy; the King, Queen, and Royal Family; and all our Fellow-subjects of every denomination. Remember also, O Lord, the Souls of the Faithful departed, and grant them, through the merits of thy Son, eternal light and peace. Have mercy upon all Heretics, Infidels, and Sinners. Bless and preserve all mine enemies; and as I freely forgive them the injuries they have done or mean to do me, so do thou, in thy mercy, forgive me mine offences. *Amen.*

At the Preface.

Raise up your thoughts to Heaven, even to the very Throne of the Divinity, and there, with most holy and respectful awe, pay homage to his glorious Majesty, mixing your own praises with those sacred hymns with which the heavenly spirits are ever praising him.

DO thou thyself, O Lord, raise up my heart; inflame it with thy love, and free it from all earthly affections;

let it rest in Heaven, where thou my treasure art, and on this Altar also, where thou art going to present thyself to thy eternal Father for our sake. As my life, O Lord, is a continued succession of thy favours, so let my thanksgivings be also uninterrupted. And since thou art going to renew the greatest of all Sacrifices, should not I also break forth into the most lively acknowledgments? Permit me then, O Lord, to join my feeble voice with the host of heavenly Spirits, and to exclaim with them, in transports of joy, and admiration, *'Holy, Holy, Holy, Lord God of Sabaoth: The Heavens and the Earth are filled with thy glory. Blessed be he who cometh in the name of the Lord, Hosanna in the Highest.'*

At the Canon.

Represent to yourself the Altar as a throne of Mercy upon which Christ is to sit; where you are entitled to present yourself, to expose your wants, to ask for blessings, and obtain them. Can he who giveth us his only Son, refuse us as any other favour whatsoever?

O Father of Mercy, graciously receive this most holy Sacrifice, which we offer to thee by the hands of thy Priest,

in union with that which thy beloved Son offered thee during his whole life, at his last Supper, and on the Cross. Look down on thy Christ, thy dearest and only begotten Son, 'in whom thou art always well pleased;' and by the infinite merits of his Incarnation, Nativity, Tears, Labours, Sufferings, and Death, have mercy upon me, and upon all those for whom I ought to pray—*[here name the particular persons]*—my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I may have injured. I also beseech thee to guard, prosper, and extend the Holy Catholic Church; to pour down thy blessings upon our chief Pastor the Pope, upon the Bishops, and all the Clergy: enlighten and guide them in the way of salvation. Bless and preserve the King, Queen, and all the Royal Family. Look down upon us all, I beseech thee, O Lord, with eyes of mercy and compassion. Bring us all to the perfect practice of an holy and virtuous life here, and to the possession of thy eternal glory hereafter. May we all know thee; may we all please thee perfectly; may we fear, love, and glorify

thee: thro' the same Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth, one God world without end. *Amen.*

Why have not I, O God, at this moment, the ardent sighs with which the holy Patriarchs wished for the *Messiah*? Why have not I their lively faith and their ardent love? Come, Lord Jesus! come, sweet Redeemer of the World! come quickly, to accomplish a mystery, which is an abridgment of all thy other miracles.

Thou art, O Lord Jesus! the true Pastor of Souls, who didst lay down thy life for thy flock! Thou art the Lamb of God, that died upon the Cross to save us! Prostrate in spirit before thee, I desire to praise and bless thee, both now and for ever. *Amen.*

At the Elevation of the Sacred Host.

Behold your God, your Saviour, and your Judge! Contemplate, in silent astonishment, what passes before you. Excite every fervent sentiment in your soul, which fear, respect, and confidence can inspire.

HA I L, O Victim of Salvation!
Eternal King! Incarnate Word!
sacrificed for me and all mankind! Hail,

precious Body of the Son of God! Hail, sacred Flesh, torn with nails, pierced with a lance, and bleeding on a cross for us poor sinners! O amazing goodness! O infinite love! O let that tender love plead now in my behalf: let all my iniquities be here effaced, and my name be written in the Book of Life. I believe in thee; I hope in thee; I love thee. To thee be honour, praise, and glory, from all creatures, for ever and ever. *Amen.*

At the Elevation of the Chalice.

HAIL, sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world! O cleanse, sanctify, and preserve my soul, that nothing in future may ever separate me from thee. Behold, O eternal Father, thy holy Jesus, and look upon the face of thy Christ, in whom thou art well pleased. Hear the voice of his Blood, crying out to thee, not for vengeance, but for mercy and pardon. Accept this divine oblation; and, through the infinite merits of all

the sufferings that Jesus endured on the Cross for our salvation, be pleased to look upon us, and upon all thy people, with an eye of mercy.

During the remainder of the CANON, contemplate, in the most affectionate manner, your Saviour, here present. Reflect on the mysteries he renews. Unite the sacrifice of your heart to that of his body. Offer him up to God his Father, with the several intentions of the four kinds of sacrifice offered in the *Old Law*, beseeching him to accept the prayers which his dear Son addresses to him in our behalf.

'**T**IS now, O Eternal Father, that we truly and really offer to thy divine Majesty, that pure, holy, and immaculate Victim which thou thyself hast been pleased to grant us, and of which all other offerings were only the types and figures. The sacrifices of Abel, of Abraham, and Melchisedech, were of no value, when compared to ours. This glorious Victim—thy dear Son himself, the perfect object of thy eternal love, and alone worthy of thy altar—is an offering by so much the more precious than theirs, as God is greater than all creatures.

As a HOLOCAUST, or Whole Burnt Offering.

O Sovereign Creator and Lord of all things! graciously vouchsafe to accept my humble homage, in union with that which thou here receivest from Jesus Christ, the only worthy adorer of thy infinite Majesty. Whilst, therefore, he immolates himself upon this Altar, I unite my intentions with those views and purposes himself has, in offering to thee this his holy Sacrifice. It is he alone can form a just conception of the boundless excellence and unspeakable majesty of the **THE GREAT CREATOR** of Heaven and Earth: he alone fully comprehends the entire extent of thy dominion. He beholds (what we blind mortals cannot) how far all creatures, visible and invisible, depend on thee. He plainly conceives that thy dominion is absolute over all we are, all we possess or can hope for, in time or eternity. 'Tis in acknowledgment of this thy sovereign authority, and to make, in his name, a public profession of our total dependance on thee, that I unite with him in his daily renewal of this most holy sacrifice.

As a Sacrifice of THANKSGIVING.

VOUCHSAFE, O most bountiful Lord God, to receive this precious victim in thanksgiving for all thy benefits. Thou hast created me to thine own image and likeness, and if thy all-powerful hand had not continued to preserve the slender thread of my life, I must ere now have fallen back into my original nothing. For my sake thou didst abandon thy beloved Son to the cruelty of the Jews and an ignominious death; nor doth a single moment of my existence pass away without fresh proofs of thy bounty. O that I could, in some degree, acknowledge those thy innumerable favours, even at the price of my blood; but the offering I here make thee is infinitely more acceptable—it is nothing less than thy beloved Son, equal to thee in all things, the very figure of thy substance, and splendour of thy glory.

As a Sacrifice of EXPIATION.

REMEMBER, O Lord, that the Sacrifice we now offer to thee is essentially the same, and equally propitiatory with that which our Saviour

offered thee on Mount Calvary, though different as to the manner of offering. However base, therefore, our ingratitude may be, or however manifold our transgressions, we cannot but hope for pardon, since it is the blood of a God we offer in atonement.

As a Sacrifice of IMPETRATION.

O GOD of infinite bounty, be pleased now to crown all the favours thou hast hitherto conferred on me, by the gifts of a *lively faith*, a *firm hope*, and an *ardent charity*. Bless all my labours and undertakings: give me an intuitive knowledge of thy holy will, and an unshaken resolution to put it into execution. Grant me perseverance in thy grace to the end of my life. Have mercy on the souls of the Faithful departed, particularly on those for whom I am in a more especial manner bound to pray [*Name them*]. Deliver them, O Lord, from all their sufferings, and admit them into the mansions of everlasting bliss: through the infinite merits of Christ Jesus, thy only Son, who liveth, &c. *Amen.*

At the Pater Noster.

Let us imagine ourselves present with Jesus on a new Calvary. Let us remain at the foot of his Cross, with the tender compassion of Magdalen, with the ardent love of St. John; or, standing afar off with St. Peter, let us weep bitterly over our manifold sins and offences.

WHAT a happiness, O my God, to have thee for my Father! How joyful to think, that Heaven, where thou art, is also to be my eternal dwelling-place! May thy name be glorified throughout the whole world. Reign, O Lord, over all hearts, affections, and desires. Refuse us not our spiritual and corporal food. We freely forgive others: do thou also forgive us. Support us in the trials and temptations of this life, and preserve us from sin, the greatest of all evils. *Amen.*

Agnus Dei.

God, so glorious in Heaven! so powerful on Earth! so dreadful in Hell! is here only a Lamb, full of sweetness and bounty! Behold! he comes here to take away the sins of the world, and thine in particular. O what a motive of confidence! O what a subject of consolation!

OLAMB of God, sacrificed for my sake, have mercy on me! O adorable Victim of my salvation, look

down on me and save me! Divine Mediator! obtain pardon of thy eternal Father for me, a sinner, and mercifully grant me the sweets of thy peace. *Amen.*

Communion.

To communicate spiritually, renew, by an *Act of Faith*, your firm belief of Christ's *Real Presence*. Make an *Act of Contrition*. Desire most earnestly to receive him with the Priest; beg of him to accept these desires, and to unite himself to you in the effusion of his Graces.

O That I were amongst the number of those whose sanctity allows them to communicate daily! What a happiness, O my God! could I, at this moment, erect a throne for thee in my heart; pay thee my homage; lay open to thee my wants; and participate in the favours thou grantest to those who *really* and *worthily* receive thee. But since I am unworthy, do thou, O Lord, supply my want of the proper dispositions. Grant the pardon of my manifold sins, which I detest from the bottom of my heart, because they displease thee. Cast thy compassionate eye upon me, and purify my soul, that the ardent wish I now conceive to be united

to thee, by a worthy communion, may be speedily accomplished. But until the arrival of so happy a moment, I earnestly entreat thee, O dearest Lord, that thou wouldst make me partaker of all those advantages which the communion of the Priest may produce in those thy people. By the efficacy of this enlivening sacrament, increase my faith, strengthen my hope, revive in my soul the rays of divine charity, inflame my heart with thy love, that it may pant only for thee, and live for thee alone. *Amen.*

At the last Prayers.

Strive earnestly to offer your Lord sacrifice for sacrifice, by becoming the victim of his love. Immolate freely to him all your sinful inclinations, and whatever is contrary to his holy will.

SINCE thou, O Lord, hast sacrificed thyself for my salvation, shall not I desire to be sacrificed for thy glory? Yes, I am thy victim: do with me as thou wilt. I consecrate my whole being to thee. I willingly accept whatever crosses thou art pleased to send me. Receiving them from thy fatherly hand, I embrace them, and unite them

with those thou hast endured for my sake. Before I quit thy temple, strengthen the resolution I have made to serve thee with more fidelity, and to struggle, not only against my ordinary failings, but chiefly against that to which I am *most* inclined. Thy law shall henceforth be my rule of conduct during the remainder of my life; and I will forfeit every worldly consideration, and suffer every calamity, sooner than transgress it. *Amen.*

At the Benediction.

Receive the blessing from the Priest, as given in the name of the Lord. Thank him sincerely for the favours here granted you. Lay up, with care, the fruits of this sacrifice; and let your conduct be such, as that all who see you, may clearly perceive how much you have profited by so holy an action.

MOST holy and adorable Trinity! as it is by thee we began this Sacrifice, so it is by thee we desire to conclude it. Suffer us not, therefore, O Lord, to depart hence without thy blessing. Give it us by the ministry of this Priest. May it ever remain with us; may its influence always direct our actions; and may it be a sure pledge of

that final Benediction which thine Elect shall receive, when called by thee to thy Kingdom of Eternal Glory. *Amen.*

The last Gospel.

DIVINE Word! only Son of the Father! Light of the World! who camest from Heaven to shew us the way thither; I adore thy majesty with most profound respect: I place my whole confidence in thee: I most firmly hope, that as thou art my God, a God made Man to save Mankind, that thou wilt grant me those graces which my sanctification may require, and also the enjoyment of thee in thy glory. *Amen.*

A Prayer after Mass.

I Return thee infinite thanks, O my God, for permitting me to assist at this holy Sacrifice, in preference to so many others more worthy of so great a favour: And I hope that, through thy great mercy, thou wilt pardon me the faults which I may have here committed, either by my tepidity or inattention. Though I now return hence to

my worldly employments, yet I will remember, through the course of the day, what thou hast here done for me ; and shall endeavour that no thought, word, or action of mine, deprive me of the advantages of which I have now been a partaker. *Amen.*

A Preparation for Confession.

THERE is scarcely any duty of greater importance in religion, than to receive the *Sacrament of Penance* with the necessary dispositions. Penance is as indispensably requisite for those who have fallen into sin after baptism, as baptism itself is for such as have never been baptized. *It is a second plank after the shipwreck of sin, without which the sinner must inevitably perish.* But then it is to be observed, that this sacrament must be received with the necessary dispositions. The cleansing of the baptismal robe, and restoring it to its original purity, is not to be effected without much labour and application. It would be absurd to imagine that the unchangeable justice of God, which could not be satisfied but by the sufferings of Jesus Christ, and which, notwithstanding these sufferings, doth still condemn to eternal torments the unrepenting sinner ; it would be absurd, I say, to imagine that his justice should now be appeased by a superficial or outward compliance with this duty, accompanied perhaps with insincerity, gross negligence, or a fixed adherence to mortal sin, and therefore destitute of real sorrow, change of heart, and a firm purpose of amendment. The enormity of sin is the same at this day that it ever was : it is as unchangeable as God himself ; because it is essentially a rebellion against him, a breach of his law, an insult offered to his eternal Majesty, and consequently not more remissable at present in the *Sacrament of Penance*, than at the earliest periods of Christianity, when the severest discipline prevailed, and the fervour of primitive penitents was so ardent. Hence, that this merciful institution may never be frustrated

of its end, and in order that the sinner may always receive the pardon of his offences, we must strictly fulfil these five following conditions;

I. An examination of conscience, that we may know all our sins.

II. A heart-felt sorrow for having committed them.

III. A firm resolution never to commit them again.

IV. A candid and humble confession of them to a Priest empowered to absolve us.

V. A desire or intention of satisfying God, and our neighbour also, if injured.

A Protestation before the Examination of Conscience.

O GOD, the searcher of all hearts, behold, I here protest, in thy presence, that what I now design is sincerely for the honour of thy name, and because I heartily desire to be delivered from the guilt of my sins: therefore I come to this sacrament of Penance, that, complying with thy holy institution, I may obtain thy blessing and pardon, as thou hast promised. May thy holy grace assist me in performing this great duty well, as it is thy mercy which has called me to it.

Think seriously, and with the most lively gratitude, on all the benefits God hath so liberally bestowed on you, and particularly for his goodness in preparing this Sacrament as a remedy for your sins.

HOW great are my obligations to thee, O my God, in thus providing for me, after my disgrace, the means of a perfect reconciliation. To have purified me in the waters of Baptism, was not enough; thou hast also left me the waters of Penance, to wash me still more from my iniquities, and cleanse me from my sins. For this end thou hast left to the Church, in the

persons of the Apostles, the power of remitting our offences : “ *Receive ye the Holy Ghost ; whose sins ye shall forgive, shall be forgiven.* ”

O what excessive goodness ! What an advantage to poor sinners, to have a tribunal established for them always open, where they may be received into favour ! Can I ever be insensible to so striking an instance of thy bounty ! I have withdrawn myself from thee, by a formal contempt of thy law, and thou art pleased to make the first advances to meet me ! O Father of Mercies, and God of Goodness, be thou for ever blessed ! Permit me to fly to this powerful refuge ; and suffer not that, by a new ingratitude, I should for the future ever abuse so excellent a resource of salvation. No, it is not human respect nor custom, nor the fear of being thought careless of my soul, that brings me at present to this sacrament of reconciliation : No, it is a sincere regret for having incurred thy displeasure ; for who can be at rest, O my God, when he knows he is thy enemy, and that he has offended the very best of Fathers ?

PRAYERS

Before the Examination of Conscience.

Beg of God to make your sins known to you, and to give you a true sense of their malice. Prostrate yourself in spirit at the feet of your Redeemer, as Magdalen did when she washed them with her tears; or imagine yourself on Mount Calvary, and there, beneath his Cross, pour forth your prayers to him, resolving to acquit yourself of this confession, as if it were to be your last.

O Holy Spirit, Eternal Source of Light, mercifully vouchsafe to enlighten the darkness of my understanding, that I may clearly perceive the true state of my conscience. Thou who hast created me, and art to be my judge, dost fully behold the most secret recesses of my heart: shew me now, therefore, my sins in as conspicuous a manner as I shall behold them when on the point of appearing at thy tremendous tribunal. My object at present is, to prevent the rigorous account I must there give of all my thoughts, words, and actions; for were I now deficient in that sincere exactness which is necessary in the examination and confession of my sins, thou wouldst infallibly correct, at thy unerring tribunal, the injustice and iniquity of such a proceeding. Discover, then, to me, O my God! all those secret thoughts, irregular desires, criminal words and actions, or omissions of my duty, by which I may have violated thy sacred laws, or scandalized my neighbour. O do not permit self-love to seduce and blind me, but rather remove the veil it places before my eyes, that, beholding the true state of my interior, I may make an humble and sincere confession of my sin, to thy Minister.

I DESIRE, like the Prodigal Child, to enter seriously into myself, and without delay to forsake my evil ways, in which I have been wearied out in the pursuit of empty toys and mere shadows, seeking in vain to satisfy my thirst with muddy waters, and my hunger with the husks of swine. I ardently desire to return to thee, O Fountain of life! But, O my God, though I can go astray from thee fast enough, when left to myself, yet I cannot make one step towards returning to thee unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy. I beg it for the sake of Jesus Christ, my Redeemer, who died upon the cross for me and for all sinners. Thou hast said, "*There is joy in Heaven for one sinner that does Penance.*" Give me now the grace of true repentance, and let Heaven rejoice at my conversion. Assist me in this great work by thy heavenly light, in order that I may discover all my imperfections, see all my sins in their true colours, and sincerely detest and confess them. I know thou desirest not the death of a sinner, but rather that he be converted and live. I know that thy mercies are above all thy works, and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee, so thou wilt finish the work that thou hast begun, by assisting me in every part of my preparation for it, and bringing me to a perfect reconciliation with thee.

Examine yourself attentively, not only on the sins you have committed since your last confession, but also on the faults you may have committed in making it; but beware of scrupulosity or anxiety; for in this examination it is only necessary that you should use such a moral diligence as any temporal concern might require, where it is neither your intention nor your interest to be deceived. For this purpose, calmly recollect on the different occasions of sin which have since fallen in your way, or to which your state and condition of life exposes you; the places you have frequented; the persons you have conversed with, &c. &c.; in the doing of which the following table of sins will greatly assist you.

SINS AGAINST GOD.

In Matters of FAITH.—Have you been guilty of heresy, or disbelief of any article of faith, or of voluntarily doubting of any article of faith?—Have you rashly exposed yourself to the danger of infidelity, by reading bad books, keeping wicked company, going into places of worship belonging to other communions during the time of their service, and joining with them in their worship?—Have you, by word or deed, denied your faith, or railed at or despised holy things?—Have you been ignorant of the articles of your faith and the duties of your religion, or have you been negligent in instructing, or procuring the necessary instructions for those under your care?—Have you given credit to dreams, taken notice of omens, or made any other superstitious observations?—Have you used charms or spells, or consulted fortune-tellers, or made use of any other superstitious practices to find out things to come, recover things lost, &c.—how often?—and with what scandal and ill example to others?

Of HOPE.—Have you despaired of salvation, or of the forgiveness of your sins?—Have you rashly presumed upon God's goodness, continuing to offend him because he is merciful; going on in your sins, without any thought of amendment, depending upon a death-bed repentance?—Have you relied upon yourself rather than upon divine grace; or neglected for a long time to return to God by repentance, after falling into mortal sin?

Of CHARITY.—Have you loved any creature as much or more than God?—Have you murmured against the providence of God, resisted his inspirations, refused to submit to his divine will, not prevented evil when you could and ought, or committed sin through human respect?

Of RELIGION.—Have you made a sacrilegious confession or communion?—Have you received the sacraments of confirmation or matrimony in the state of mortal sin?—Have you abused the holy scripture, or profaned holy places or sacred things?—Have you blasphemed God or his saints?—Have you been negligent in the divine worship, seldom or never adoring and praising God, or giving him thanks for his benefits?—Have you prayed but seldom, or with little attention, or omitted to make acts of faith, hope and charity?—Have you behaved with irreverence in the house of God, or broke any vow or solemn promise made to him?—Have you neglected to hear Mass on Sundays and holy-days of obligation?—or have you heard it with wilful distractions, or not taken care that your children or servants

should hear it?—Have you neglected confession and communion at *Easter*, or omitted the penance enjoined you, or acquitted yourself of these religious duties carelessly?—Have you sworn falsely, or what you did not certainly know whether it was true or false?—Have you broken your lawful oaths, or sworn to do any thing that was wicked or unlawful?—Have you had a custom of swearing rashly or inconsiderately, by the name of God, by your soul, or by the way of imprecation upon yourself or others?—Have you sworn by the blood or wounds of God, or any other blasphemous oath, or been accessory to others swearing, cursing, or blaspheming?—Have you spent the Sundays or holy-days of obligation in idleness or sin, or been the occasion of others so spending them?—Have you done any servile work without necessity upon those days?—Have you broke the days of abstinence, or eaten more than one meal on fasting days, or been accessory to others in so doing?—How often, &c.

SINS AGAINST OUR NEIGHBOUR.

In THOUGHTS—Have you been deficient in point of Charity towards your neighbour?—Have you judged rashly of him?—Have you wilfully entertained thoughts of hatred, aversion, rancour, or a coldness and resentment against him?—Have you on this account, endeavoured to avoid meeting or speaking to him?—Have you envied him in his merit, reputation, fortune, employments?—Have you conceived desires of revenge against him, and wishes that harm might befall him?—Have you been hard-

hearted, or without any feeling or compassion for him in his affliction?—Have you felt in yourself a secret pleasure and satisfaction when any disgrace happened to him, and discontent in seeing him thrive and flourish?—(These sins may vary in their malice, according to the length of time we were thus affected, or the relation we stand in to the different persons in question, or according to the greater or less importance of the matter under our consideration.)

In Words.—Have you spoken harshly to your neighbour—given him abusive language—railed at him—miscalled him—mocked and ridiculed him—exposed him to scorn—affronted him—censured his conduct—found fault with every thing he did—put wrong constructions upon his actions—calumniated or detracted him—been pleased to hear others speak ill of him—listened to and encouraged the calumny or detraction when you could prevent such discourse?—(N. B. The motive for speaking thus, the number of persons present, and the subject of this uncharitable language, must be specified, as we are bound to repair the injury to the best of our power.)—We also sin by ill-natured reports or insinuations—malicious expressions, whether true or false—by giving bad advice and bad example—by instilling bad or dangerous principles—by flattering others, or approving of evil—by giving false testimony—by discovering the secrets or the faults of others—by abusive words, reproaches, bad wishes, or imprecations, &c.

In ACTIONS.—Have you wronged, deceived, or circumvented your neighbour in buying or selling?—Have you injured him by stealing, cheating, usury, extortion, or any unlawful contract?—by putting off false money or using false weights and measures?—Have you bought or received stolen goods?—Have you contracted debts without design of paying them?—We also sin by wronging our creditors, or our own family, by prodigal expenses—by refusing to pay our just debts when able, or by culpable extravagance rendering ourselves unable to pay them—by neglecting the work or business for which we were hired and obliged by contract to perform. In fine, by unjustly taking or keeping any thing of value belonging to another; in which case it is impossible to obtain forgiveness, without making restitution to the best of our power. And here it is to be observed, that where two or more jointly injure another, in goods or reputation, they are jointly and severally obliged to restitution; that is to say, they are bound to contribute their respective proportions towards repairing the injury, and every individual of them is answerable before God for the whole injury, when either or any of the accomplices refuse to repair their portion thereof.

In OMISSIONS.—Have you neglected to succour, comfort, and assist your neighbour in necessity?—Have you neglected to restore ill-gotten goods, or repaired injured characters?—Have you refused to be reconciled to an enemy, or to perform duties of obligation, such as

respect and love towards parents, obedience to superiors, &c.?

SINS AGAINST OURSELVES ARE COMMITTED

By PRIDE. In having too great an esteem for ourselves, and haughtily despising others—In being too apt to speak of our own affairs, or in our own praise—In aspiring to honours and preferment through vanity—In affecting to be humble or in deceiving others by hypocrisy—In being influenced in what we do by human respects, for obtaining the applause and esteem of men—In being too much wedded to our own opinions and inclinations—In being too solicitous about our health—In being too fond of the pleasures, comforts, and conveniencies of life.

By AVARICE—In being backward in giving alms according to our ability—In squandering away in gaming or in vain and foolish expenses, the substance that Providence hath given for the relief of the poor and distressed—In not only refusing them an alms which we can afford, but in refusing it with bitterness, reproaches, imperious ill-natured language, or with an insulting air—In being too much attached to the goods of this life; where it must be ever remembered, that whatever is *really* superfluous to us belongs of right to the poor; that where there is much, much should be given; and that where there is only a little, even some of that little should be cheerfully given, for “*God loves the cheerful giver.*”

By ENVY—In being sorry for the prosperity of others—In rejoicing at their misfortunes—In

wishing with jealousy for what belongs to them.

By IMPURITY.—In wilfully dwelling upon, or taking pleasure in, unchaste thoughts.—*N. B.* The *penitent* must here mention whether these bad thoughts were entertained during a considerable time, and how long; whether they were accompanied with desires of committing the evil; whether they caused irregular motions; whether in a holy place; and, finally, whether the objects of the sinful desires were single or married, kindred or relations, or persons consecrated to God.

By WORDS.—In speaking obscenely, or with a double meaning, which is as bad, if not worse—In listening with pleasure to such vile language.—[*N. B.* This sort of discourse is still more criminal when it passes between two persons of a different sex.]—We also sin grievously this way, by singing unchaste songs, by giving toasts and sentiments contrary to modesty, or by permitting them to be given when we can prevent them, or by not retiring on such occasions.

By LOOKS.—In viewing immodest objects—In reading bad books—In keeping indecent pictures—In frequenting plays and public assemblies, which are but too often the schools of vice, where dangerous objects are held up to view, and where vice is represented, not in its native horrible colours or consequences, but as mere gaiety. Comedies also are often so full of indecent sentiments and indelicate allusions, as cannot but offend a modest ear, and have an

immoral tendency. They are not only powerful incentives to this vice, but are besides evidently unlawful, for the following reason, *viz.* Because we cannot assist at them without contributing, by our purse and our example, to maintain a set of people in a profession, or way of life, which was always deemed infamous by the Catholic Church. Under this head, likewise, may be classed, the tempting of others to sin, by dissolute glances, gestures, or immodesty in dress or behaviour.

By ACTIONS.—In abusing and defiling the sanctity of marriage by such liberties and irregularities as are contrary to the order of nature —In touching ourselves or others immodestly —In permitting indecent liberties to be taken with us;—N. B. It is necessary to explain every thing, in order to make known such circumstances as may increase or diminish the guilt, with as much modesty as possible; and also to declare, whether we have employed, or neglected to employ, the necessary means of overcoming this vile passion. We should carefully distinguish what is wilful, from what is not; an effect of deliberation from one of mere negligence. Also, the number of these bad actions, or, at least, the length of time we continued in the habit of committing them; with what sort of persons we have sinned, or desired to sin, but this without mentioning their names. And as it too often happens with young persons, who have miserably fallen into a certain sin, of a lonely and abominable nature, either to conceal this crime, or not faithfully confess how

often they have been guilty of it, we therefore earnestly beseech such to reflect seriously upon the fatal evils in which they involve themselves. Let them consider, that all those confessions, and the communions which follow them, are only so many sacrileges, removing them still farther from God, and provoking his just indignation against them; that the longer they continue in this state of hypocrisy, the more difficult it must be to overcome their bashfulness, and the more anguish they must feel in their own interior; that no practice is more destructive of health, beauty, or genius, than this; that it deforms and debilitates the wretched perpetrator; that it must, not only in a moral, but also in a physical sense, degrade him beneath the rank of the brute creation, and render him contemptible to mankind.

By GLUTTONY.—In exceeding the bounds prescribed by temperance—In eating or drinking to excess—In exciting others to do so—In not observing, with due exactness, the days of fasting and abstinence enjoined by the Church—In exceeding the quantity which is usually allowed at collation.

By ANGER.—In abusing, quarrelling, striking, or wishing evil to others.—In provoking others to quarrel or fight. Which sins are still more heinous, when parents or superiors are the objects thereof.

By SLOTH.—In neglecting our religious or moral duties—In performing them carelessly—In leading a life of idleness, voluptuousness, and dissipation—In passing our time unprofitably,

when the duties of our state call on us to labour. We are also guilty by following the bent of our inclinations, and gratifying self-love—by studying too much our own ease—and by too great a remissness in mortifying our passions or senses.

After the Examination.

HAVING discovered the different sorts of sins of which you have been guilty, together with their number, enormity, or such aggravating circumstances as may considerably increase their malice or change their nature, your next endeavour should be to excite in your breast a *heart-felt sorrow* for having committed them, and a sincere detestation of them. This being the most essential, as well as the most difficult, of all the dispositions requisite to a good confession, with what humility, fervour, and perseverance, should not you importune HIM who holds the hearts of men in his hands, to grant it you!

In the mean time seriously meditate on those powerful motives for exciting contrition which the church holds forth to her children; and in order to feel their force the more effectually, endeavour to enliven your faith, to strengthen your hope, and inflame your charity, by devoutly reciting the acts of the three theological virtues (*page 27*). In the next place, reflect on those motives which are most capable of alarming, and at the same time of melting your heart into compunction; such as, the everlasting torments of hell—the eternal loss of God, and of the joys of Heaven—the horror and filthiness of sin—the goodness of God in all he has done, and all he still does, and all he will do for us, if we continue to love and serve him; particularly that astonishing instance of his love and undeserved mercy, in forbearing to cut your slender thread of life, and to precipitate you into eternal torments in the very height of your rebellion against him. This consideration alone must necessarily engage you to cry out with extatic surprise and astonishment, “*How good must God be in himself who has been so good to me, his faithless and ungrateful child!*” He saw nothing in you deserving of his mercy; he saw every thing in you that merited his wrath and indignation.

This last reflection on the infinite goodness of God, if dwelt on with due attention, cannot fail to inflame your heart with an unfeigned love of HIM for his own sake, *the purest and best of all motives*. Whilst the heart is thus softened by divine love into compunction for your sins, form an unshaken resolution of never more offending him—of doing your utmost to amend your life—of satisfying for your sins—and of repairing any injury you may have done your neighbour, either in his character or property.

If, with these sentiments glowing in your breast, you cast yourself at the feet of your confessor, and reveal to him all the sins you can recollect, *with tears* of compunction, and in a truly penitential spirit, be assured you shall return *with joy* from the tribunal of confession, carrying back *the precious sheaf* of God's unbounded mercy.

Qui seminant in lachrymis, in exultatione metent.

“They who sow in tears, shall reap with joy.”

Psalm cxxv.



At the Confession.

Begin by devoutly making the sign of the cross ✠, saying at the same time, *Bless me, O Father, for I have sinned*. Then repeat the *Confiteor*, or “I confess to the Almighty,” &c. till you come to the words, “through my fault;” at which strike your breast, glowing with compunction, like the humble publican in the gospel; and so proceed to accuse yourself with candour and sincerity, telling, first, how long it is since you were last at confession, whether you were then absolved, (a circumstance of the utmost importance, which many are too negligent in attending to,) and whether you performed your penance. Having confessed all the sins you can remember, listen with docility to your confessor, whilst he endeavours to excite you to contrition, and prescribes the various means, either of atoning for the sins you have confessed, or of preventing future relapses.

PRAYERS *before* CONFESSION.

We are taught by the holy Council of Trent, that those who would obtain the grace of justification, should be thus disposed : they must have faith ; they must fear the justice of God ; they must hope for mercy, through Jesus Christ our Lord ; they must begin to love God ; they must hate sin ; they must sincerely resolve to change their lives, and keep the commandments. To infuse these necessary dispositions into the soul of the penitent is the intent of the following prayers.

I AM fully sensible, O my God, that there cannot be a greater misfortune than to have displeased thee, who art infinitely good, and worthy of all our affections. I tremble when I consider how terrible a misfortune it is to fall unprepared into thy hands ; for who can bear that dreadful sentence, *Depart from me, ye accursed, into eternal fire!* Mat. xxv. But the thought of losing thee, O Lord, alarms me still more than any other punishment whatsoever. Thy patience in waiting for me, thy readiness to pardon me, the multitude of thy mercies, which I have so often experienced, are now present to my mind ; they upbraid me most forcibly. Thou hast brought me forth from nothing—created me to thy own image and likeness—ransomed me with thy precious blood—and, after I had rebelled and became a slave to Satan, thou didst still bear with me, adopt me as thy child, and prefer me to thousands who were never enlightened by thy holy law. Yet I have deserted thee—I have tired myself in the ways of iniquity—I have hated thy discipline—I have turned my back upon all thy commandments. Though thou

hast often called me, yet have I refused to return; though thou hast frequently stretched out thy hands to me, yet I have paid no regard to thy invitations. Wretch that I am! who shall deliver me from this body of death? Who shall give water to my head, and a fountain of tears to my eyes, that day and night I may weep for my ingratitude? I have sinned! what shall I do to appease thee? O Guardian of Men! behold, I acknowledge my iniquity. My transgressions are become a heavy burden upon me. I am not worthy to appear before thee, nor even to lift up my eyes before thy throne. From the depth of my misery I cry out to thee: O Lord, hear my voice, and be merciful to a poor sinner! Thy mercies surpass all thy works: thou wilt not my death, but my conversion; nor didst thou come to call the just, but the sinners to repentance. Thou art always mindful of thy word, on which I rely: receive thy prodigal child, nor let me henceforth be ever separated from thee.

THOUGH I have sinned, O Lord, and done evil in thy sight, yet I shall never say, as Cain did, that "my crimes are too great to be forgiven." I know that in mercy thou dost display thy power; and that though my sins were multiplied in number even beyond the grains of sand in the sea, atoms in the air, or drops of water in the ocean, yet thy mercies are still infinitely greater. Without this consideration I should certainly despair. But thine own repeated assurances, and the frequent proofs thou hast given of thy tenderness

towards sinners, support my confidence in thee whenever my enemy attempts to weaken it. Thou art Truth itself; and therefore thy word can never deceive us. Thou hast declared that thou wilt entirely forget the iniquities of the sinner, if he be truly converted, and cease to do evil: thou hast told us, that a contrite and humbled heart shall always find favour with thee. Thy sacred oracles are full of these sweet consolations; and thy invariable conduct towards sinners speaks the same soothing language. Thou didst pardon David, though his sin was most grievous—Magdalen, a sinner by profession—Peter, who denied thee with oaths—the Adulteress, convicted in thy presence—the penitent Thief on the cross; all these obtained forgiveness, because they sought it sincerely. Nay more, thy tenderness was shewn even to the traitor Judas; nor were even the cruel Jews excluded from thy prayers; and shall I not also, O my God, cry out to thee for mercy? Yes; for relying on thy wonted goodness, I shall never be confounded. My sins are enormous, it is true, and stand always against me; but the more hideous they are, the more I detest them. Against thee, O God, have I sinned; and to thee I cry out for pardon. O that I had never offended thee, because thou art infinitely good. O that my sorrow for having offended thee were as great as my offences. O that I might grieve for them even unto death, and feel those bitter pangs with which thy soul was overwhelmed in the Garden of Olives. Let the inexpressible anguish of mind thou

didst there feel, thy sighs, thy tears, thy fainting, and thy bloody sweat, O Lord ! plead now in my behalf, and supply the defects of my imperfect sorrow. Let them draw down thy mercies, O heavenly Father, and restore me again to thy favour.

I HAVE now before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy Divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord, this repentance, must be thy free gift ; and if it comes not from the hand of thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me, O Father of Mercies ! and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins. Give me a true contrition, that I may bewail my past miseries and ingratitude, and grieve from the bottom of my heart for having offended so good a God. Permit me not to be deluded with a false sorrow, as, I fear, I have been too often, through my own weakness and neglect ; but let it be now thy gift, descending from thee, the Father of Lights, that so my repentance may be accompanied with amendment and a change of life, that I may be fully acquitted from the guilt of all my sins, and once more received into the number of thy servants : through Jesus Christ, our Lord.
Amen.

THOU hast, O Lord, given power to thy Church to forgive sins in thy name. Thou hast promised pardon to those who do penance. Behold the Prodigal Child; nay, worse than the Prodigal. I have disfigured and defiled my soul, that was created to thy own image and likeness. I have forfeited my title to that eternity of happiness which was prepared for me. I have nourished sin in my bosom, the most poisonous of serpents, and the most hateful of monsters. Alas! I have offended Him, by whose blood I was redeemed. I have been the cause of his sufferings; I have renewed his death, and crucified him again, by my sins.—Oh! who will give sorrow to my heart, and a fountain of tears to mine eyes, that I may bewail my iniquities in the bitterness of my soul. Have compassion on me, O most loving Father! I throw myself into the arms of thy infinite mercy. Clothe me with thy grace, and admit me to thy sacrament of reconciliation. Cast out of my heart whatever thou knowest profanes or defiles thy temple. Root out of my soul whatever is displeasing unto thee; and lay in me the foundation of a new life. I renounce and utterly detest all my sins, for the love of thee, O my God of infinite bounty and goodness! I am heartily sorry for having offended thee. I beg and hope for pardon, through the merits of thine only Son, my Saviour, Jesus Christ. Accept his passion and death in satisfaction for my offences, and, for his sake, have mercy on me, who place my whole trust and confidence in thee. *Amen.*

O HOLY Virgin, Mother of God, and sure refuge of penitent sinners, intercede for me at this moment, that the confession which I am about to make may not render me more guilty, but may obtain for me the remission of all my sins, and the necessary graces to avoid them hereafter. *Amen.*

A Prayer at receiving Absolution.

O MERCIFUL God, as, at the words of thy Angel, St. Peter was immediately restored to liberty, by the chains falling off from his feet; so grant, dear Lord, that by the words of this holy sacrament, pronounced by thy priest, the chains of my sins may be loosed, and all my offences be pardoned. *Amen.*

Jesus, Son of David, have mercy on me. O God, be merciful to me a sinner. O Thou who sufferedst for me, have mercy on me. Sprinkle me with thy blood, O Jesus, and I shall be made whiter than snow.

PRAYERS *after* CONFESSION.

IS it possible, O my God, that having been a criminal but a few moments ago, I should now be cleansed from my sins by virtue of this sacrament? Yes, I firmly believe it; because thou hast left to thy church the power of forgiving sins, and hast inclined my heart to comply with the necessary conditions for obtaining pardon. Thou hast declared to thy apostles, "that whatever they should loose on earth, should be loosed also in Heaven; and

that whosoever sins they should forgive, should be forgiven." This is the sacred warrant of their tribunal, whose authority thy faithful have ever acknowledged. Here are the keys of thy heavenly kingdom, solemnly made over to thy church in our favour: we are therefore obliged to have recourse to them. This power was not confined to the apostles, no more than the power of baptizing nations; but being granted in as general terms, doth, in like manner, extend to their successors. I give thee thanks, O my God, for this tender proof of thy love, and invite all creatures to glorify thee for it.—Thou hast invested a power in the sons of men which thou wouldst not confer on angels or archangels: *whatever ye shall bind on earth, &c.* was not addressed to them.—“The princes of this world have dominion only over the body, but the power of the priest affects the very soul. The Eternal Father hath given all power to his Son: but then I behold this very power delivered by the Son to mortals. The Jewish priests could only pronounce those clean, whose bodies had been already cleansed from the leprosy; but to our priests it was given, not merely to *pronounce clean*, but really to *cleanse*, not the infections of the body, but the very stains of the soul.” [St. Chrys. b. iii. of the Priesthood.]—“Thus thy manifold mercy hath provided succour for human frailty; that as by baptism, so also by penance, the hope of life should be renewed: for Christ Jesus, our Mediator, authorized the rulers of his church to impose penance upon persons

confessing, and to admit them, thus purified by wholesome satisfaction, to share in the sacraments."—[St. Leo, ep. 23.]—This is an effect of that precious blood, which thou, O amiable Redeemer, hast shed for my sake: I acknowledge the wonders of thy love in accepting this poor satisfaction, in pardoning all, in forgetting all, instead of punishing me so much as I deserved. It is necessary to be, what thou art, a GOD OF INFINITE GOODNESS, to deal in such a compassionate manner with so miserable a sinner; and therefore I humbly beseech thee to imprint on my heart a just sense of this favour, that I may gratefully remember it all the days of my life, and extol, without ceasing, the multitude of thy mercies. *Amen.*

O MOST sweet Lord Jesus! graciously vouchsafe to remember all those holy thoughts that have passed in thy divine mind from the beginning of the world to this very moment, and particularly thy tender design in becoming Man for the redemption of the world: pardon, through the merits of these, not only all the evil thoughts and vain imaginations I have ever conceived of myself, but also those which I might have excited in the minds of others. *Amen.*

O MOST pious Lord Jesus! I, a poor sinner, do humbly remind thee of all those words of salvation which have ever fallen from thy sacred lips, or which others have uttered, or shall hereafter utter, to the glory of thy holy name. I earnestly beseech thee, through these divine expressions, to forgive whatever I have

spoken offensive to thee, or what others, through my means, may have sinfully uttered. *Amen.*

O MOST amiable Lord Jesus Christ! look on all the good works thou hast performed for our salvation; and be pleased now to pardon whatever I have committed against thee. Mercifully direct all my thoughts, words, and actions, to thy greater glory, and regulate them by the model of thine own blessed life. *Amen.*

O JESUS CHRIST, Saviour of the World, who invitest the sinner to return to thee, kindly receiving, refreshing, and consoling him, remember that with thy precious blood thou wert pleased to redeem me. To thy sacred wounds I fly for refuge; and as in thy mercy thou didst pray for thine enemies, and pour forth thy life for thy persecutors and tormentors, so impart here to me the benefit of thy passion. Grant I may never again crucify thee by mine offences, but that sincerely grieving for what is past, and resolutely striving against future temptations, I may fervently persevere in thy service to the end.

Into thy hands, O Lord, I commend my whole being. O Jesus, Son of David, have mercy on me.

RECEIVE, O Lord, in thy great mercy, the poor remains of my life. I am heartily sorry for the years I have mispent—they have vanished as a shadow—they have passed away without fruit; but as I cannot recal them, suffer me at least to think of them in the bitterness of my soul. Suffer me no longer to yield to my accustomed failings. Let the ardour with

which I pursued a life of sin, be henceforth more diligently applied to thy service, that where sin hath abounded, thy grace may still more abound. Remember, O Lord Jesus! that it is not thy desire to lose any of those whom thy Father hath given thee, but rather to have mercy always, and to spare—to destroy no one, but to save all; because thy Father hath sent thee into the world, not to judge the world, but to grant us life through thee. May, therefore, O Lord, thy boundless merits plead for me now, and at my last moments, that I may obtain the full remission of my sins; that I may truly know thee; that I may ever love thee; that I may tend to thee incessantly; and at length arrive to the eternal enjoyment of thee: who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

I **SINCERELY** detest all my sins, and am fully resolved, O Lord, through the assistance of thy divine grace, never to offend thee hereafter. I therefore earnestly beseech thee to confirm all those good resolutions I have made. Increase my fervour in thy service, and render it efficacious, that my change of life may be visible to all, and that in future my conduct may be as edifying as it has been heretofore scandalous. *Amen.*

O **THAT** I had never sinned! O that I had never transgressed thy commands, my God! Happy those souls who have preserved their innocence, and never lost that grace they received at the baptismal font! Most loving

Father, I have sinned against Heaven, and before thee, and am not worthy to be called thy child. I confess my ingratitude, and seek refuge in thy mercy. I have wandered like a sheep that is gone astray; but have compassion on me, and save me. Forgive me what is past; and, through the bowels of thy infinite goodness, grant me a true steadiness of spirit, that from this moment I may never offend thee more.

O BLESSED Virgin Mary; my holy Patron [*name him or her*]; and all ye Saints and Angels; praise and extol our Lord for his boundless goodness towards me a most miserable sinner. Beseech him to accept of this, my humble confession, and to supply, through his infinite mercies, all its deficiencies. Beg of him to ratify, in the archives of Heaven, the sentence of absolution which his minister, the priest, hath pronounced in my favour at the tribunal of confession. *Amen.*

INSTRUCTIONS *for* COMMUNION.

AS there is no religious duty of greater consequence, or more conducive to our happiness both here and hereafter, than to receive worthily the blessed Eucharist; so there can be no greater favour conferred on a christian, than to communicate early in life, and afterwards frequently. Hence it becomes the indispensable duty of such as have the education of children committed to their care, not only to impress on their tender minds a lively and active sense of the excellency of this sacrament, but also to enforce the

necessity of frequently receiving it. ‘He that eateth
 ‘this bread shall live for ever.’ (*John*, ch. vi.)—
 The obligation of communicating at Easter is binding
 on every member of the church who has arrived at
 the age of discretion, *i. e.* when reason and reflection,
 guided by the gift of divine faith, arrive at such a
 state of maturity as may enable them to distinguish
 the flesh of Jesus Christ, under the exterior appear-
 ance of bread and wine, from the ordinary food of
 the body. It is further to be observed, that as purity
 of heart is the most proper disposition to receive
 worthily, so, of consequence, the less advanced the
 age of a christian, the more untainted, in general, is
 his baptismal innocence. But, on the other hand, it
 is to be remarked, that the longer a christian defers
 his first communion, the greater is the danger that
 either domestic affairs, or the violence of those passions
 to which young persons in general are more or less sub-
 ject, should cause him to put it off to a more advanced
 age, or perhaps to the very hour of death!—*a fatal*
delusion, which has betrayed numbers of christians
 into the abyss of eternal perdition:—Let parents,
 therefore, and others concerned in the education of
 children, attend to the advice of the great St. Charles
 Borromeus on this subject: ‘When children,’ says
 he, ‘of both sexes, arrive at the age of ten years,
 ‘provided they are capable of being easily prepared
 ‘for communion, suffer them not, under pretence of
 ‘ignorance, (as is often the case,) to defer it any
 ‘longer; but rather let them be prepared in good
 ‘time to participate of a sacrament which abounds
 ‘with such precious and inestimable advantages.’

With respect to frequent communion, the best ad-
 vice is to follow the counsel of a wise and prudent
 director. But remember, that according to the spirit
 of Jesus Christ and his Church, you should commu-
 nicate frequently. Our divine Redeemer gives him-

self to us in the blessed Eucharist under the forms of bread and wine, hereby intimating, that as our corporeal life cannot be supported without the ordinary food of the body, so our spiritual life cannot be maintained but by the blessed Eucharist, which is the food and nourishment of our souls. Hence it is that he assumes the most tender and affectionate titles of spouse, brother, friend, &c. in order to incite us to approach him frequently in this divine sacrament.

The spirit of the church is further made known by the advice of the Holy Council of Trent, which exhorts all the faithful to communicate often, and particularly whilst they assist at the celebration of the divine mysteries. To those testimonies may be added the exhortations of the Holy Fathers, the example of the Saints, the practice of the primitive christians, and the experience of all pious and devout persons in every age, as so many corroborating proofs of the happiness and advantage of frequent communion.

But if it be a happiness to communicate early in life, and frequently during the course thereof, it may be also said that there cannot be a greater misfortune than to communicate unworthily; it being a most flagrant abuse of what is most sacred in religion. To avoid, then, so great an evil, reflect seriously on those words of St. Paul: ‘ Let a man *prove himself*, and ‘ so eat of that bread, and drink of that chalice; for ‘ he that eateth and drinketh *unworthily*, eateth and ‘ drinketh *damnation* to himself, not discerning the ‘ body of the Lord.’ Now this *proving* consists in putting yourself into such a state, that your conscience may not reprove you with any essential obstacle to the receiving of this sacrament, that is, with the conscious guilt of any mortal sin whatever. This you can answer for, provided you have endeavoured to make as exact, as fervent, and as perfect a confession,

as you would wish to make at the hour of death; and you should certainly be equally careful and fervent in so doing, there being not less purity required to receive Jesus Christ in this life, than to appear before the judgment seat of God in the next.

Above all things it must be remembered, that the essential point in this *proving* of yourself, is, *to quit the occasions of sin, and to repair the scandal it hath caused*: without a fixed determination of so doing, the accusation and detestation of it are absolutely insufficient.

But this purity of conscience, which exempts from mortal sin and every criminal attachment, though it may prevent the communion from being sacrilegious, yet is not sufficient to render it so fruitful and advantageous as it should be. Wherefore the more you prepare yourself for this sacrament, the greater abundance of grace will you acquire. In order, then, to prevent the mistake of such as do not think it necessary to prepare for receiving this holy sacrament before the very day of communion, the following pious practices are earnestly recommended:

I. Some days before communion perform all your actions and prayers, in order to obtain the graces necessary for so important a duty. Offer them up in the morning with this intention, and do some good work, such as an alms, an act of mortification, or a fast, with the same design.

II. Visit our Lord in the blessed sacrament morning and evening on these days, to beg that he would himself by his grace dispose your heart to receive him worthily.

III. Read every day a chapter out of the 4th book of the Following of Christ, or some other approved book that treats of the Eucharist.

IV. On the eve of your communion be more recollected than usual; think often upon the happiness you

are to enjoy the ensuing day in receiving your God. As this should be your last thought at composing yourself to rest, so it should also be your first at awaking.

V. Represent to your imagination that your Angel Guardian addresses you in these words: 'Behold, the Spouse cometh: go forth now and meet him.' Arise as early as possible, to receive the great guest who designs to honour you with this visit. Keep a profound silence till you return from Mass; and let it appear by your modesty and recollection that you are deeply penetrated with the consciousness of the sanctity of an action of the most ineffable dignity and excellence.

VI. Whenever you go to communion have always in your mind some particular intention—such as, the acquiring of some virtue; overcoming such a temptation; the knowing of God's will with regard to yourself; the relief of the souls of the faithful departed; the conversion of infidels, heretics, and of sinners in general;—for nothing is more capable of exciting fervour in devotion than some particular end to which it is referred.

A PRAYER to the BLESSED VIRGIN.

O SACRED Mother of God, pure and spotless Virgin! thou didst not bear the Saviour of the World in thy sacred womb for thine own sake alone, but for ours also. May not I then, O Mother of Mercy, hope to partake of his merits, and obtain, through thy powerful intercession, some share of the same holy dispositions of soul which thyself didst possess at the time thou didst conceive him. O that the same Divine Spirit which then prepared thy body and soul for his reception,

would now shed his precious gifts on me, since it is the same God-Man that I am also about to receive. Obtain for me a pure heart for his dwelling-place, and a firm and constant resolution to support myself in his grace ; but above all, inspire me with an infinite horror of the detestable sin of impurity, which, in a particular manner, contaminates the soul of man, and renders it unworthy of communicating ; because, by dishonouring my flesh, I dishonour the flesh of Jesus Christ also. Alas ! if thy immaculate virginal womb was not too pure for a God to become incarnate therein, how can I presume to present myself at the table of the God of Purity, and receive him into a heart contaminated with the smallest stain of a vice so abominable in the sight of infinite Purity and Sanctity ?

PRAYERS *before* COMMUNION.

I FIRMLY believe, O my Divine Jesus, that thou art really present in the blessed Sacrament of the Altar. I believe that it contains thy body and blood, accompanied by thy very soul and divinity. I acknowledge these truths ; I believe these wonders ; I adore the power that has wrought them, the same power that said, “ Let there be light, and light was made.” I submit my senses and reason to thy divine authority. I praise and glorify thy infinite goodness, which hath prepared this heavenly banquet for the food and nourishment of my soul. Blessed be thy name for ever. Accept my homage : accept, O my God, my most

heartly thanks.—But what am I, that thou shouldst work such wonders for my sake: How shall such a filthy sinner as I am presume to approach thee, who art the inexhaustible source of infinite purity and sanctity? How shall I venture to lift up my eyes to Heaven, much less to receive thee within my breast?—I tremble at the sentence of thy Apostle;—“Who-
“soever shall eat this bread or drink this cup
“of the Lord unworthily, shall be guilty of
“the body and blood of the Lord,”[1.Cor.ii.] for I acknowledge myself to be nothing but dust and ashes—a poor miserable worm of the earth, subject to many vices, and void of all virtue and merit. Alas! my life has been nothing but sin and misery. I have nothing to confide in but thy boundless mercy; nor should I ever presume to approach thy sacred table, and partake of the bread of Angels, were I not encouraged by thy infinite goodness, and excited by thy own most pressing invitations. It is therefore in thy mercy, which is above all thy works, that I put my whole trust; and since thou art pleased to call me to this divine banquet, behold I come to it, like Magdalen, to be happily united to thee, and to lay down all my sins at thy feet, to be cancelled by thy precious blood. I come to commemorate thy sufferings, as thou thyself hast ordained. I come, as one sick, to the Physician of Life; as one blind, to the Light of Eternal Glory; as one poor, needy, and distressed, to the King of Heaven and Earth. To thee I expose all my wounds, that they may be healed. To thee I

fly for protection, hoping that thou wilt be to me a Saviour, and that thou wilt wash away every sin that may defile me. Remove my blindness, relieve my necessities, and clothe me with thy grace, that I may receive the adorable sacrament of thy Body and Blood with such reverence and humility, such contrition and devotion, such purity and faith, as may be for thy honour and glory and the salvation of my soul. I am not worthy, O Lord, to receive thee; alas! I am not! but thou canst, if thou wilt, make me worthy: say but the word then, and my soul shall be healed. Thou hast heretofore said to the Leper in the gospel, "I am willing, be thou healed;" and he was immediately cured of his disease. My soul is covered with an universal leprosy: heal me, then, O my Saviour, in like manner; cleanse my soul from its stains; remove from it all guilt; extinguish in it every evil disposition; adorn it with the necessary virtues, and make it a fit abode for thy reception. May the body of our Lord Jesus Christ preserve my soul to life everlasting.

Another Prayer.

WHO is he whom thou art about to receive? O my soul, be still and attentive—Who is he thou art going to receive? thy God! thy Redeemer! who, for love of thee, shed torrents of blood during his agony in the garden of Gethsemani! who, for love of thee, suffered his sacred head to be pierced with a crown of thorns, and his virginal flesh to be rent and torn at the pillar with whips and scourges! who, for love

of thee, suffered himself to be clothed in a purple garment, and derided as a mock king, with a reed for his sceptre ! who, for love of thee, suffered his sacred hands and feet to be fastened with gross nails to the wood of the cross ! in fine, who, for love of thee, hung thereon, in the most ignominious manner, between two thieves, suffering for the space of three hours the most excruciating pains and tortures ! and at last expired for thy redemption !—After such stupendous instances of thy love for man, who can refuse a return of love to thee, Lord Jesus ? I love thee, O my God ! and ardently wish, that as every breath I draw is an increase of my life, so it may be of my love for thee, till at last I love thee in the manner thou thyself requirest, viz. “ with my whole heart, with my whole
“ soul, with all my mind, and with all my
“ strength ;” for thou art the God of my heart, and the Life of my soul ; thou art my treasure, my joy, my comfort, my support, my strength, my armour, my defence, my only hope and comfort in this place of banishment and vale of tears, and the supreme object of my happiness in Heaven.

As the wearied stag pants after the fountains of water, so does my soul languish after thee, the Ocean of all Sweetness : it thirsts after thee with the most vehement desire, and longs to drink plentifully of those fountains which issue from the inexhaustible source of thy infinite goodness for my comfort and refreshment. O sweet Jesus ! permit me now to experience the multitude of thy tender mercies. Have com-

passion on me and save me, for thou never forsakest such as place their hope in thee. Purify my heart with the fire of divine love, that it may this day become a fit abode for thy reception: O come, and make it thy dwelling-place for ever. I am sorry, and will be sorry as long as I live, for having ever offended thy infinite goodness: forgive me, dear Lord, my past trespasses, and be thou my keeper for the time to come, that I may never more offend thee.

Hail, saving Victim! who for me and all mankind wast offered on the cross. Hail, precious Blood flowing from the wounds of my crucified Lord, and washing away the sins of the world! As I now desire to receive thee, veiled in this sacrament, so I hope hereafter to behold thee, face to face, in the kingdom of Heaven.

O all ye blessed Angels and Saints of God, I humbly beg the assistance of your prayers and intercession, that I may, with a clean heart and a pure conscience, approach the Holy of Holies, and receive this divine sacrament with such reverence and humility as may be for my soul's salvation.



ACTS OF VIRTUE,

Which may be used with great spiritual advantage before Communion, according to each person's leisure and devotion.

IMAGINE that our Saviour invites you into the same room in which he ate his last supper with his apostles, to be a witness of the miracle he is there going to perform, and to give you the communion

with his own sacred hands. How fervent soever your sentiments might have been on that solemn occasion, they ought not to be less so at present; for as he ordained that this divine food should be daily renewed for the nourishment of the faithful, till his second coming to judge mankind at the end of the world; so he gives himself no less to us at present, than he did at that time to his apostles. Take them now for your model. The account which we have in the gospel of this last mysterious supper, will furnish you with proper acts for communion. Read them attentively; make them your own, by reflection; and let them sink deeply into your heart.



AN ACT OF ADORATION.

The Gospel of St. Luke, chap. xxii, informs us, that our Saviour sat down, and his twelve Apostles with him, to eat the Paschal Lamb, or accomplish the Supper of the Old Law, and institute that of the New in its stead.—Who could not be otherwise than astonished at seeing a God admit his creatures, nay even his very enemies, to partake of his adorable body? “When he loved his own who were in the world,” says his beloved disciple, St. John, “he loved them unto the end.” But this was loving them, not merely to the end of this mortal life, but even beyond it—to the very end of ages—with the utmost excess, and to the farthest limits of love. Contemplate, therefore, with the most attentive recollection, the excellence, the depth, and the extent of the boundless love of our divine Redeemer, of which this mystery is an epitome.

COULD we ever believe, O Lord, or even imagine, that thy love for us was so excessive, had not thine own infallible word convinced us of its truth? Hadst thou, when thou wert about to quit this world, left us thy adorable heart as a pledge of thy affection; or hadst thou, when thy side was pierced, ordered thy

precious blood to be distributed throughout thy Church; such favours would justly claim our most grateful acknowledgments. But this would not satisfy the extent of thy love: thou didst choose, in a godlike manner, to penetrate into the very centre of our hearts, and give thyself to each of us particularly, entirely, and for ever. With what amazement, then, must not the angels and the whole hierarchy of celestial intelligences, have beheld such a prodigy! Were they not, in some measure, jealous to see mankind thus uncommonly favoured?—But what didst thou discover in me, O Lord, that could thus attract thee? or what couldst thou possibly expect from my indigence? Can I become the dwelling-place of Him who is the delight of the blessed? Alas! had I even the innocence of thy beloved disciple John, or the ardent love of thy zealous apostle St. Peter, I should then have some little claim to sit down at thy table; but since I am removed at so great a distance from such holy dispositions, vouchsafe, O Lord, to supply my deficiency by the effusion of thy grace. Whence is this favour to me, O my merciful Redeemer.—“What is man, that thou art mindful of him? or the son of man, that thou shouldst visit him?” *Psalms viii.*

AN ACT OF DESIRE,

Upon these tender words, which our Saviour pronounced immediately before the supper: "With desire I have desired to eat this Pasch with you." *Luke xxii. 15.* For why should we not feel the most ardent desire to be united to our Lord in this sacrament, when we see him so desirous to visit us, and take up his dwelling in our hearts? Endeavour to excite this desire, by considering how much you stand in need of this bread of life, and by the great esteem this heavenly nourishment deserves.

SINCE thou, O Lord, art so prodigal of miracles, and obligest me to receive thee under such severe penalties, nothing can be more certain than that thou desirest to make my heart thy dwelling-place. With what fervent desires should I not, therefore, endeavour to co-operate with such bountiful intentions! O my all-sufficient God! though thou standest in no need of me, yet thou hast compassion on my poverty. May then the efficacy of thy grace supply my indigence: may it awaken every faculty of my soul, and render my desires to receive thee worthily still more inflamed; for though they are arrived at a certain anxiety, I am nevertheless sensible of their being too tepid. Alas! my Redeemer! why do I not sigh after thee with the same holy fervour as did the patriarchs of the old law, who expected thy coming? "Come, O Lord, and do not delay." Remember, O heavenly Physician, that thou canst not refuse thy all-healing balsam to the wounds of my soul, since thy motive for descending on earth was to heal the sins of men. Although I am needy and poor, yet thou canst enrich me. Although I am enslaved under the tyranny of my predominant

passions, yet thou canst break my chains and set me at liberty; a single word of thine would be altogether sufficient to work these miracles in favour of one so unworthy of thy corporeal presence as I am. Speak it then, O Sovereign Good, for I can no longer live without thee. Let blind and infatuated worldlings intoxicate themselves with the false, transient, and fading happiness of this life: as for my part, nothing besides thyself can content me, either in heaven or on earth; for what have I in heaven, or what can I desire on earth, beside thee?—Come then, O thou Lamb of God, who takest away the sins of the world! Come, thou beloved of my heart! adorable flesh and precious blood of my Saviour! Come, to nourish, comfort, and enliven my sickly soul. O God of my heart! let me neither love, seek, nor think on any other object but thyself alone; for thou alone art my consolation, my treasure, my joy, my life, my God, and my all! my heart as eagerly desires to receive thee, as the wearied stag longs to quench his thirst in the fountains of water. *Psalm xli.*

AN ACT OF FEAR.

The evangelist mentions, that when our Saviour declared to his disciples, that one of them should betray him, they were all exceedingly afflicted. “Verily I say unto you, “that one of you will betray me: and they began each of “them to say, Is it I, Lord? Is it I?” *Mat. xxviii.* Let your hearts also give way for a moment, to the thoughts of that uncertainty which every man is in, of being in the state of grace: examine seriously your real dispositions, and have no other confidence than in the mercy of God.

IF the uncertainty of being worthy of thy love or hatred, O Lord, made even St. Paul,

that vessel of election, tremble, how much more reason have not I to apprehend lest some concealed sin, lurking in my heart, might obstruct the salutary influence of those graces which thou hast prepared for those who worthily receive thee in this divine sacrament? May not I, perhaps, like another Judas, give thee the kiss of peace to-day, and basely betray thee to-morrow? or, instead of coming to visit me as a faithful disciple, dost thou not rather come, with horror and indignation, as to a concealed enemy? How can I answer for the integrity of my confession, the fervour of my contrition, or the sincerity of my resolutions? Is it not custom, or human respect, that brings me to the foot of thy altar? Have I not still some favourite attachment? and in the resolution I have made of relinquishing my vile evil habits, have I not spared some favourite, though dangerous, passion? With the same heart-felt anguish as thy disciples experienced on the like occasion, I ask thee, O Lord, "is it I?" But the most abominable traitor Judas asked thee the same question. Is not my anxiety, as his was, only false and apparent? It is this thought, O my God, that terrifies me; and it is to thyself alone I have recourse to preserve me from so horrible a sacrilege. No, thou wilt never permit me to be guilty of so horrid a profanation, since thou seest there is no evil I dread so much. Wherefore, my dear Saviour, after being as diligent as I could in my preparation to receive thee, I now rest entirely on thy infinite mercy.—

“Depart from me, O Lord, for I am a sinful man.” *Luke v.* Have confidence, “my child, thy sins are forgiven thee.” *Mat. xi.*

AN ACT OF CONTRITION.

By our Saviour's washing the feet of his disciples, to prepare them for this new supper, (“And he began to wash the feet of his disciples, and dry them with the girt he had about him”—*John xiii.*) we are taught not to confine ourselves merely to detesting those grievous sins which give death to the soul; because we see that the disciples were obliged to undergo this ceremony, though Christ already had declared them pure, and in the state of grace; (“You,” saith he, “are already clean;”) but we should also endeavour to purify our souls, as much as possible, from even the slightest stains of venial sins, which is signified by the washing of the feet of his disciples.

TO transform a soul, so defiled as mine by the ordure of sin, into a state of innocence and purity, must be the work of the right hand of the Most High. Ah, my God! I shall never be able to discover any vestige of that precious innocence which makes a soul so lovely and acceptable in thy sight, unless I trace back my whole life to the days of my childhood. But although I have had the misfortune to forfeit my baptismal innocence by sin, yet there remains for my consolation this sure anchor, whereby I may hope to regain thy favour, grounded on thy infallible promise, viz. *That thou wilt never despise a contrite and humbled heart.*

But if even the enormity of my sins had not exposed me to thy wrath, and consequently to the eternal pains of hell, yet I would nevertheless sincerely detest them. O my God! do not

upbraid me with mine iniquities—they are always in my sight; and the bitterness of my regret for having committed them shall serve as a continual punishment of my baseness. Ah, my Redeemer! though I cannot suffer such an excessive degree of anguish as thou didst during thy agony in the Garden of Gethsemani, when in a bloody sweat thou didst offer thyself as a victim to the Eternal Father, yet I am fully determined to suffer with patience every cross or affliction which may fall in my way, as well in atonement for the sins I have hitherto committed, as to prevent me from future relapses. Assist me with thy grace, O Lord, and remove every occasion of sin at a distance from me; and as I dread no evil so much as that of offending thee mortally, rather prevent me, by cutting the thread of life, than suffer me again to become thine enemy. But, in my present disposition of mind, I do not confine myself to merely detesting all mortal offences; no, my amiable Saviour! inflamed with thy love, I am also fully resolved to avoid every venial sin that may in the least displease thee, or diminish the influence of thy graces. And though I have a well-grounded confidence that my soul has been cleansed in the sacrament of penance, still I desire to be washed more and more from my iniquities. “Create a clean heart in me, O God; and renew an upright spirit within my bowels.” *Psalm l.*

A PRAYER

For obtaining the effects of a Plenary Indulgence.

ACCEPT, O Almighty God, through the merits of thine only Son Jesus Christ, the intercession of his immaculate Mother the blessed Virgin Mary, and of the whole Court of Heaven, the Communion I am about to make, to thy greater glory. Accept it, in thanksgiving for thy innumerable benefits, to obtain the pardon of my sins, and grace to acquire a victory over my passions, particularly those to which I am mostly enslaved (*name them*).

Considering that the debts which I owe to thy justice are so immense, that, of myself, I have not the means of discharging them, I have therefore recourse to the inexhaustible treasure of the merits of my Redeemer, which thy Church (in virtue of the keys of the kingdom of Heaven, which he has committed to its supreme pastors, in the person of St. Peter) now holds forth to me. Grant me, O Lord, the dispositions to obtain such a portion thereof as may be necessary to discharge the debt of temporal punishment due to my sins. Suffer me now to partake of the infinite merits of Christ, that the immense ransom which he has paid for my salvation being applied to my poor sinful soul, I may be released from the punishments which it has otherwise so justly deserved. I beseech thee also, O most bountiful Lord! to pour down thy blessings on thy holy Catholic Church; on its supreme pastor [*Pope N.N.*]; on the pastor to whom the care of thy flock in

this diocese or district is committed [*name him*]; upon our king, queen, and all the royal family; upon all thy bishops and clergy throughout the whole world. Enlighten poor infidels, heretics, and sinners; and assist such apostolic missionaries as labour in their conversion. Unite all mankind in the profession of the true faith; give them the spirit of divine charity, whereby they may love thee above all things, and for thy sake love each other. Have compassion on the suffering souls of the faithful departed. Give thy blessing to my parents, friends, relations, and benefactors; preserve them from eternal misery; and conduct us all, by thy grace, to the mansions of celestial bliss, there to praise and glorify thee for ever. *Amen.*

AN ACT OF HUMILITY.

Reflect on these words; And he gave it to his disciples, and said, "Take ye, and eat," &c. It must have been a great cause of confusion to the Apostles, when they beheld their Saviour distribute to them his sacred body, not merely that they might adore it, or that they might preserve it as an inestimable relick, but that they might make it their food. Be thou also penetrated with the most profound humility.

WHAT am I, O God of Majesty and Glory; or who am I, that thou shouldst design even to look on? Whence am I honoured with so unspeakable a favour, as that my Lord and my God should come and visit in person such a miserable and vile worm of the earth? How dare a being, more contemptible than nothing, approach so holy a God, eat the bread of Angels, and feed on thy divine flesh!

Ah, Lord! it is too much; I am not worthy of so great a favour; I shall never, no, never, deserve it.

O King of Heaven and Earth! adorable Sovereign! the Author and Preserver of the Universe! behold, I annihilate myself before thee, protesting that I would humble myself as much for thy glory, as thou dost here for my salvation. I acknowledge, with the most profound respect, the infinite grandeur of thy divine Majesty and my own miserable baseness. The contemplation of one and the other fills me with inexpressible confusion. Can I possibly say more, my dear Saviour, than to confess, with the utmost humility, in the words of the Centurion, "Lord, " I am not worthy that thou shouldst enter " under my roof; say but the word, and my " soul shall be healed."

AN ACT OF FAITH.

In consequence of the words pronounced by our Saviour, when he consecrated the bread and wine—"This is my body," &c. "This is my blood," &c.—the Apostles received what Christ then gave them as his *real body and blood*. Do thou now, in like manner, make a most lively Act of Faith of the real presence of Jesus Christ in the Blessed Eucharist.

SINCE thou, Omnipotent God, whose almighty words are creative, productive, and effective; since thou, O eternal Truth, who canst neither deceive nor be deceived; since thou, I say, hast declared that thou art *really and actually present* under the presence of material bread, I therefore implicitly believe it: for what greater proof can I require of the truth of this mystery, than thine own infallible word.

Yes, my dear Saviour, I openly confess, and am inwardly convinced, that it is Thou thyself I am going to receive; Thou, who, for my sake, wast born in a manger; Thou, who, for my redemption, didst die on a cross, and who, though now gloriously seated on thy heavenly throne, still continuest on earth, under the sacramental veils, to feed and nourish the souls of men. Were I to behold thee with my corporeal eyes, and examine the impressions of the wounds thou didst receive in thy sacred hands and side, as St. Thomas did, still I could not say with more confidence than I now do, that *Thou art my Lord and my God!* I do not demand a miracle as a proof of thy real presence; no, Lord, let me rather have the whole merit of faith; for thou hast said, "Blessed are those who believe and do not see."

Wert thou therefore to speak to me from this very tabernacle, the voice would effect me less than that which resounds in thy gospel and thy church, founded by thyself, and propagated in a miraculous manner. Though my senses may tell me it is nothing but mere bread, yet, submitting them entirely in obedience to divine faith, I answer, it is thy real body and blood, accompanied by thy soul and divinity. In this faith I am determined to live and die; and were I to suffer a thousand martyrdoms in testimony thereof, I am persuaded that, by the help of thy grace, I would remain immoveable. "Thou art really a hidden God; a God Saviour." *Isaias*. "I believe; O Lord, help my unbelief." *Mark ix*.

When about to communicate, let your heart be penetrated with a lively sense of the actual presence of your divine Saviour, and at the same time endeavour to recollect the different passages of scripture above quoted, they being, as it were, an abridgment of the foregoing acts. You may also reflect on the words, "May the body of our Lord Jesus Christ preserve thy Soul unto life everlasting," which the priest pronounces at the moment he gives you the Blessed Sacrament; because that they imply, that the end proposed in communicating, is not simply to abide in a certain regularity of conduct for a few months, weeks, or days; but to persevere faithfully, to the very hour of death, in that state of grace to which a worthy participation of this divine Sacrament shall now raise you.

AN ACT OF HOPE.

SINCE thou vouchsafest to come and dwell within me, O my Redeemer, what may I not expect from thy bounty! I therefore present myself before thee with that lively confidence which thy infinite goodness inspires. Thou not only knowest all my wants, but thou art also willing and able to relieve them. Thou hast not only invited me, but also promised me thy gracious assistance: "Come to me, all you that labour and are heavy burdened, and I will refresh you." Behold, then, O Lord, I accept of thy gracious invitation; I lay before thee all my wants, my misery, and my blindness; and confidently hope, without the fear of being disappointed, that thou wilt enlighten my understanding, inflame my will, comfort me in

the midst of such crosses or afflictions as thou hast appointed I should suffer, strengthen me in all temptations and trials, and, in fine, with the powerful assistance of thy grace, change me into a new creature: for art not thou, O God, the master of my heart? and when shall my heart be more absolutely disposed of by thee, than when thou shalt have once entered into it?

DEVOUT PRAYERS,

OR FERVENT ASPIRATIONS,

AFTER COMMUNION.

I RETURN thee most hearty thanks, O amiable Jesus, for the inestimable blessing I now enjoy. I praise and glorify thee with my whole soul for the numberless favours I have received from thy bounty. I adore thee now reposing within my breast. O my God and my All! a thousand times welcome. May thy holy name be for ever blessed! O Sovereign Lord of Heaven! how amazing is the excess of thy goodness, in condescending to visit so poor, so vile, so abject a creature as I am. Thou hast vouchsafed to heap thy favours on dust and ashes—to come into this poor cottage—this house of clay, my earthly habitation—and to feed my soul with the heavenly banquet of thy most precious body and blood. O teach me to entertain thee as I ought, and to make thee some suitable return for this thy infinite love. I would gladly make thee some

offering in acknowledgment of the rich present thou hast made me, in giving thyself to me; but alas! dear Lord, thou knowest my poverty, and that I have nothing worthy of thy acceptance; nothing but what, on a thousand titles, is already thine. But, O my bountiful Saviour, such is thy goodness, that thou wilt be contented with the little I can give thee, although it be thine already. Thou askest nothing but my heart, and this I most willingly offer thee. O be pleased to accept it, and make it wholly thine for ever. Take full possession thereof. I offer it to thee without reserve. I desire to consecrate it entirely to thy service. Disengage it, therefore, from this moment, from the slavery of its passions and vices. Stille in it every desire but that of loving and pleasing thee. Inflame it with the fire of divine charity, that it may ever burn with thy love. O may the sweet flames thereof consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to expire on the cross for the love of me. I cast myself entirely into the arms of thy mercy, and offer thee my whole being; my body with all its senses, and my soul with all its powers; that, as thou hast honoured them both by thy real presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this mansion, which thou hast, by a wonderful condescension, chosen this day for thine abode; and grant that, like Zacchæus, I may obtain thy benediction. I offer thee my memory, that it may be ever recollected in thee; my under-

standing, that it may be always directed and enlightened by thy truth; and my will, that it may be ever conformable to thine. O take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, either in life or death, ever separate me from thee any more. Make me according to thy own heart; and let my soul be thy habitation for ever. Draw me most powerfully after thee, and guide my steps, that I may cheerfully run into the paths of virtue, and walk in the way of thy precepts. Make me diligent in the duties of my calling and state of life; and teach me to do thy will in all things. Let thy blessing be upon all my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may ever tend to the advancement of thy glory, the good of my neighbour, and the eternal salvation of my soul. *Amen.*

O MY soul, bless the Lord; and let all that is within thee praise and magnify his holy name. Pay him the best homage thou art able, and invite Heaven and earth to join with thee in glorifying him for ever. O my God! that I could now give thee as much praise, honour, and glory, as the blessed spirits incessantly give thee in heaven! O that I could adore thee with the spirit and affection of thine elect! But as I am unable to do this, accept at least this my desire and good will. O ye Angels and Saints, bless my God for me; thank my Lord for me; love my Jesus for me; and sing forth his praises in supply of my defects. O beauty ever ancient and always new! too late have I known thee;

too late have I loved thee. When shall I live only in thee, by thee, and for thee alone. O my God and my All, when shall I see the day, when shall the happy time arrive, that, disgusted with the false happiness of this deceitful world, I shall seek comfort from thee alone, and find rest to my soul? O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire, ever burning and never decaying! hail, O loving Jesus, my only pleasure and delight—the joy of my soul and my portion for ever. Let my soul be sensible of the sweetness of thy presence. Let me taste how sweet thou art, O Lord. Purify my heart from the dross of all earthly affections. Deliver me from my vicious customs. Remove me from all baneful effects of concupiscence. Perfect me in charity, patience, humility, obedience, and all other virtues. May I rather die than ever more offend thee by mortal sin! O may I prove my gratitude by my fidelity to so good a God! Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let the light of thy countenance so shine upon all those who are in the darkness of infidelity, as to dispel their errors. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all sinners; reconcile those who are at variance. Have mercy on my parents, friends, and benefactors.

Have mercy on all my enemies; forgive them their sins; and fill both their hearts and mine with thy charity. Reform all abuses, and remove all scandals from thy church. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect those that are in danger; and grant a happy passage to all that are in their last agony. Extend thy mercy likewise to the souls of all the faithful departed, and admit them to the possession of thy eternal glory. Grant relief to us all in our respective necessities, the remission of our sins, the grace of final perseverance, and life everlasting. *Amen.*



ANOTHER PRAYER AFTER COMMUNION;

Or when it has been received by the Sick as a Viaticum.

O my gracious Saviour! what greater happiness or comfort could I expect! O wonderful condescension of my God! O what return shall I make him for his ineffable love! He, whom the Saints, the Angels, and the whole heavenly host adore, hath given himself entirely to me, and now, really and substantially, dwelleth within me! Without any other inducement but his pure mercy, he hath vouchsafed to visit, comfort, and nourish my poor soul with the divine and heavenly banquet of his precious body and blood, with which he redeemed me on the cross. May honour, praise, and glory be for ever paid thee, O my sweet Redeemer Jesus Christ! O that I could now give thee as much honour and glory as is incessantly given

thee by the whole choir of Heaven! Accept, O Lord, my heart, as a thanksgiving offering for all thy favours and blessings. Accept my whole being, for by every claim of right and justice it belongeth entirely to thee.

And thou, O my soul, bless the Lord; and let all that is within thee praise his holy name. O all ye works of the Lord, bless the Lord; praise and glorify him for ever. O all ye angels of the Lord, bless the Lord; magnify, praise, and glorify his holy name; because I have found the beloved of my soul. Prostrate at his feet like the penitent Magdalen, I will embrace him in spirit, and clasp him with the arms of inflamed love. And now, as I have actually received him on earth, may I not confidently hope for the perfect possession of him in Heaven? I can now fear no evil, because thou, O Lord, art with me as my powerful guardian and protector! Give me, therefore, thy blessing, O beloved Jesus! and establish an everlasting peace in my soul. Thou art the God of my heart, my portion and inheritance for ever. Let nothing in future be my comfort, but thou, my Lord Jesus! nor let any thing afflict me hereafter but my sins, and whatever is displeasing to thy Divine Majesty. O soul of Christ, sanctify me—Body of Christ, save me—Blood of Christ, purify me—Water issuing from the side of Christ, wash me—Passion of Christ, strengthen me. O good Jesus, graciously hear me—hide me within thy wounds—suffer me never to be separated from thee—call me at the hour of death, and command me to come to

thee, that I may associate with the Saints and Angels, and the whole choir of celestial spirits, to sing forth canticles of praise and glory to thy holy name for ever and ever, world without end. *Amen, Amen, Amen, sweet Jesus!*

ACTS OF VIRTUE *AFTER COMMUNION.*

To be used according to each Person's leisure or opportunity.

NOW, whilst the plenitude of the Divinity dwelleth corporally within you, meditate most profoundly, with the Blessed Virgin, upon the great wonders which the Almighty hath wrought in your favour. Consider yourself as a living tabernacle, wherein resideth the Holy of Holies. Let this single reflection prevent all distractions, and keep your mind in the most perfect composure and recollection.

AN ACT OF CONFIDENCE.

“Now there was leaning on the bosom of Jesus one of his disciples, whom Jesus loved.” *John*, xiii. 15. What a glorious privilege was this which St. John had! What consolation must he not have felt from the impression of the Divinity! What delightful repose! Pour forth thy heart, as he did his, into that of Jesus, and abandon thyself to the most lively sentiments of confidence.

BEHOLD! here he is then, the treasure of my soul! I am now in possession of the Sovereign Good! O what advantage upon earth can be compared to this! What glory! what comfort! to feel my God so near me! “My soul hath found whom she loveth: I have hold

of him, nor will I let him go." (*Cant. iv.*) The first thought, O God! with which thy presence inspires me, is a sentiment of adoration and respect. Permit me, then, in union with the blessed in Heaven, to offer thee my most profound homage. Yes, under these sacred veils, where thy love for me hath concealed the splendour of thy Majesty, I most humbly adore thee. I acknowledge thee as my master, my creator, and the supreme arbiter of my eternal destiny. The less thou wouldst make thyself for my sake, the more real respect and veneration have I for thee. But these thoughts are absorbed in the greatness of my confidence. This I cannot contain, nor yet am I able to express it. If thou takest pleasure—if thou even enjoimest us to place our trust in thee; is it not in this mystery, where thou dost communicate thyself without reserve—where thou literally verifiest that tender promise of *treating us no longer as servants but as friends*? These words, which thou never didst address to thy Angels or Prophets, thou dost accomplish for sinners in this sacrament: yes, it would be an insult offered to thee, not to have the greatest hopes in thy mercy; for it is not here, O God, that thou exercisest thy justice: thou art glorious in Heaven! all-powerful on earth! and terrible in hell! but, in the Eucharist, thou art mild, consoling, sweet, and liberal. Ah! what canst thou refuse me, when thou hast given me thyself? and where is the confidence that can be too tender? Why should I envy the beloved disciple who leaned on thy breast at

thy last supper, for dost thou not at present rest in my heart? O let me, then, be for ever inviolably attached to thee! Let the sweets of thy presence so captivate my soul, that, disgusted with sin, it may be fixed in the contemplation of thee alone, and listen, with docility, to thy holy inspirations. “All you, then, that doubt of the goodness of God, come now and learn! come and admire! come and taste with me his infinite mercies! come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul!” *Psalm* xiv. Who would have believed it? What! one of his disciples, not prostrate at his feet, but reclining upon his breast, and honoured with his particular affection! Yes, all this he hath done for him, and is ready to do the same for me also.—“Behold the Lord my Saviour: I will act confidently, and I will not fear.” *Isaias* ii. “The mercies of the Lord I will sing for ever.” *Psalm* lxxviii.

AN ACT OF LOVE.

“Lord, where art thou going? why cannot I follow thee now? I will lay down my life for thee.” *John* xiii. “How can I consent to be separated from thee” (saith St. Peter to Jesus:) “no; I will never leave thee, were I to follow thee even unto death.” This is a model of that generous love which a faithful soul should testify unto God in the holy Communion.

IF I cannot approach thee, O my God, with as much confidence as thy Apostle St. Peter did, yet I come with equal warmth and sincerity to

assure thee of my eternal attachment. Accept, therefore, the offering I now make thee, not only of my whole being, but of all I possess. Unhappy and miserable should I think myself, were I not in the disposition of mind to sacrifice the most precious advantage this world can afford, at the first intimation of thy will. Dispose of the life thou hast given me according to thy pleasure. I offer myself entirely to thee; my employments—talents—and every power and faculty of soul and body, that they may be ever and always employed in promoting thy honour and glory. In justice I am obliged, if necessary, to die for thee, since thou hast generously given up thy life for my salvation. But thy regard for me, O sweet Jesus, was not to be confined within the boundaries of this life; for, after having loved me, even unto death, thou hast besides left me this divine food as a sensible pledge of thy affection. Ah, dear Lord! what more couldst thou possibly do for me? and how ungrateful a wretch would I not be, if such wonderful marks of thy tenderness were not capable of exciting the most lively sentiments of love and gratitude in my soul? The very damned would then be less culpable than I; for if they do not love thee, it is because they cannot possibly love thee; and therefore thou dost not expect love from them. But I can love thee, because every thing induces me to love thee; and thou art even mercifully pleased to *command* that I should love thee with my whole heart, &c. O thou Eternal Beauty! too late have I begun to love thee: O

amiable Lord ! who art ever lovely, and never sufficiently beloved, I consider every moment of my life as lost, which has not been consecrated to thy love : accept, at least, the remainder thereof. If I cannot love thee as much as I could wish, or as much as thou hast loved me, or as much as thou dost deserve, yet I will love thee as much as I am able. Angels of Heaven ! O Mother of God ! and all ye Saints ! lend me now your hearts ; for I have, alas ! but one to love my God, and that too small, and too much polluted with the love of creatures. Diminish in me, O Lord, all other advantages, provided thou dost grant me an increase of divine charity. I imagine, O my God, that thou art now enkindling this sacred fire within my breast, and that I could answer thee with as much confidence as St. Peter—“ Lord, thou knowest I love thee,” and that for thy sake alone ; I love thee with my whole heart, without reserve, firmly resolving never to fix my affections on any thing besides thyself. Yes, I am content to find nothing but disgust, bitterness, and affliction, in every other attachment, that I may be thus happily compelled to repose in thee for ever. O establish now a solid, efficacious, lively, ardent, and persevering love within my heart ; and though thou remain therein but for a few moments, let the effectual influence of thy grace for ever remain behind. “ My beloved to me, and I to my beloved.”

Cant. xvi. “ Thou knowest, Lord, that I love thee.” *John* xxi.

AN ACT OF SUPPLICATION.

Our Saviour's Last Supper was one continual Prayer, which he offered up for his Apostles, and a most pressing invitation to solicit favours from him. "O Holy Father," says he, "preserve those whom thou hast given me; for them I ask. Peter, I have asked for thee. Until now you have not asked for any thing; ask, and you shall receive." Here he exhorts us to pray for all those graces we stand most in need of.—He further adds a most affecting and solid instruction, recommending them earnestly to persevere in his service: "Remain," says he, "in my love." He forewarned them of the trials they were to undergo; he inculcated certain precepts; he reproached them with some of their most striking defects. In this manner will he also speak privately to your heart; he will make known his will to you; he will tell you many things of which you have no notion, or which you disguise to yourself. Listen to him then without doubt, as the Apostles did, and ask him questions with the most sincere desire to accomplish his holy will.

THOU art present within me, O inexhaustible source of all good: thou art full of tenderness, and ready to shed all thy favours upon me. O shower them down most abundantly! Consider my manifold wants: consider the immensity of thy power. Transform me, therefore, into a new man. Divest my heart of whatever is displeasing to thee. Adorn it with whatever may render me acceptable in thy sight. Purify my body. Sanctify my soul. Let me share in the merits of thy life and death. Unite thyself to me: unite me to thyself. Live thou in me, that in thee I also may live, and never have life but for thy sake. Grant me those graces of which thou knowest I stand most in need. Grant the same to all those for whom

I am bound to pray. Canst thou refuse me any thing, after what thou hast done for me? What may I not expect from thee, since thou hast given me thyself?—"I will not let thee go "until thou dost bless me." *Gen. xxxii. 26.* "Do to thy servant according to thy mercy."

AN ACT OF OBLATION.

IN crowning the innumerable gifts thou hast already bestowed upon me with the inestimable favour of giving me thyself, thou desirest to convince me that I should live but for thy sake alone, O God of goodness and mercy! This, O Lord, is what I also most fervently wish; I would have all my thoughts, words, actions, and whatever designs I may form or put in execution, for the time to come, always directed by a most perfect resignation to thy holy will. I desire that my health, fortune, strength, reputation, talents of mind and body—in a word, whatever relates to me either interiorly or exteriorly—may be entirely disposed of to thy honour and glory. I consecrate the remainder of my life, without the least reserve, to thy divine service. I now make an offering unto thee of whatever pains or sufferings I may hereafter undergo in my last sickness, and cheerfully accept of whatever crosses thou mayest henceforth be pleased to afflict me with. "Into "thy hands, O Lord, I commend my spirit."
Psalms xxx.

A RESOLUTION OF AMENDMENT.

“That the world may know that I love the Father; and as the Father gave me a commandment, so I do. Arise, let us go,” saith Christ, (*John xiii.*) “instantly, and without hesitation, to execute his will.” Such is the generosity with which we should now, and at all times, resolve to execute, in every particular, the commandments of the Almighty.

BEHOLD, O my God, the moment is now come wherein I am to sacrifice those inclinations to thee which thou hast so often demanded, and which I was so miserably slothful as to have refused thee. I now see the danger to which my sluggish languor has exposed me, and am determined to avoid it. I will labour incessantly against my vicious habits. I am determined to quit the immediate occasion of sin. I pledge myself to thee, and am satisfied to be treated as thine enemy, if these promises be not most sincere and determined. I will no longer resist thine inspirations, nor allow myself those pleasures which thy law forbids, nor expose myself to the danger of offending thee. There shall be no more remissness in my duty, nor languor in my devotion. I do not make these promises through a spirit of presumption, (for I am convinced of my own insufficiency, and know, that, if abandoned by thee, I must necessarily fall back into all my former disorders,) but being now united to thee, I flatter myself that, in spite of my frailty, I shall constantly persevere in thy grace. Why should I not find the same strength in this divine sacrament which thy glorious Martyrs have derived from it? It was here they imbibed that generous spi-

rit of suffering which could brave the power of tyrants, and smile on the horrors of death. And art thou now less faithful, less liberal, or less able to fortify me against the attacks of the enemies of my salvation? No. Come then; it is full time I should begin the work of my salvation. Thy will has been sufficiently declared to me; I will hesitate no longer to put it in execution, how great soever the conflict may be against myself and the world. In fine, let me feel, O Lord, an experimental conviction of such a reformation of life, as may edify those whom my past conduct has scandalized, by convincing them that I do now *really* love thee. “Arise, let us go: I have sworn, and am resolved to keep thy commandments.” *Psalm cxviii.* Confirm, O God, what thou hast wrought in us.” *Psalm lxxvi.*

AN ACT OF THANKSGIVING.

“And having sung a hymn, they went out.” The Apostles did not quit the room until they had previously testified their gratitude for so signal a favour: and it is our Saviour himself who shewed them the example; for when he was just going to bless and consecrate the bread, he lifted up his eyes to his Heavenly Father, to return him thanks for having bestowed this favour upon mortals: “And giving thanks, he blessed, and broke, &c.” Conclude your Communion in like manner, with the most tender effusions of gratitude to God.

WHEN I reflect, O Lord, on the many favours thou hast conferred on me, I am overwhelmed with confusion, and feel my heart penetrated with such deep sentiments of gratitude as cannot be expressed. I find myself, as it were, encompassed on all sides, and pressed

by thy goodness. It is thou thyself, O Lord, that lovest me, in all those creatures from whom I receive any benefit or advantage. My parents from whom I received my existence, or my friends who have given me such proofs of their tenderness, are but the instruments of thy providence and the channels of thy mercies in my behalf. Thou art not only the God of the universe, but thou art also, in a particular manner, my God! So interested art thou in all that relates to me, that thy attention seems as if it were entirely fixed on me alone. Thou hast given me all thou hast made, all that I am, and all that thou art thyself: cannot I therefore, with as much reason as David, call thee "The God of my salvation and my mercy: my refuge and my support: my treasure and my inheritance?" Nay more, dost thou not at present vouchsafe to become my *very subsistence*, by not only giving thyself to fortify my weakness, and as a pledge of eternal life, but also that I may be nourished with thy *very flesh and blood*? How great, therefore, must my ingratitude be, if I do not make a cordial return for such infinite love! O my God, suffer me sooner to forget myself, than to be ever unmindful of this great favour. Although I have been treacherous, fearful, and a prevaricator, yet I shall never be guilty of *ingratitude*, since I should blush at this vice even in my commerce with men. But still, what return can I make thee, being of myself insolvent, indigent, and miserable? Behold! the treasure is at hand!—the gift I have now received from thee enables me to repay thee for all thy other benefits.

The sacrifice of all that I am, or have, is not worthy to be presented to thee; but in offering thee thyself, I consider my debts as abundantly discharged. May thy infinite merits be for ever exalted, for having given me such excellent means of repaying, *to the full*, the infinite obligations I owe thee.—“What return shall I
 “make to the Lord for all those things which
 “he has given unto me?” *Ps. cxv.* “He hath
 “made a memorial of his wonderful works,
 “being a merciful and gracious Lord: he hath
 “given food to them that fear him.” *Ps. xc.*

Do not limit the devotion of this day to the foregoing prayers, but rather consider it as entirely consecrated to Jesus Christ; that by this means you may literally accomplish the precept of the Holy Ghost: “Let no part of a good day escape without profit.” *Ecc. xiv.* Recollect frequently this great action; and read some pious book to nourish and enliven a spirit of devotion. Remark, (or, if convenient, write down,) some of those tender sentiments and good resolutions with which you were affected at the time of communion: the recollection of them will serve as a bulwark to guard you against the attacks of tepidity or dryness. But, above all, endeavour to regulate your conduct for the time to come in such a manner as to be enabled to say, with St. Paul, “I
 “live—not I, but Christ Jesus liveth in me.” In a word, let *your Redeemer only*, for the future, *think, speak, and act* in you; and let nothing remain in you that is unworthy of him, for no scandal can be more injurious to our holy Religion, than for Catholics, after communicating, to lead disedifying and unchristian lives.

THE
SEVEN PENITENTIAL PSALMS;

Proper to be said on Fasting Days, and other Penitential Times.

Anthem.

REMEMBER not, O Lord, our offences, nor those of our Parents; neither take thou vengeance on our sins.

Psalm vi. Domine, ne in furore.

The Psalmist prays to be healed from sickness, and implores pardon for his sins. After obtaining his request, he exults over his enemies.

OLORD, rebuke me not in thy indignation; nor chastise me in thy wrath.

Take pity on me, O Lord, for I am weak: heal me, O Lord, for all my bones are shaken.

And my soul is troubled exceedingly; but thou, O Lord, how long?

Return, O Lord, and deliver my soul; O save me for thy mercies' sake.

For in death there is none that is mindful of thee: and who shall confess to thee in Hell?

I have tired myself with my groanings: every night I will wash my bed, I will water my couch with my tears.

My eye is disturbed with rage: I am grown old amidst all mine enemies.

Depart from me all ye that work iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition; the Lord hath received my prayer.

Let all my enemies be ashamed, and very much troubled; let them be turned back and put to shame very speedily.

Glory be to the Father, &c.

Psalm xxxi. Beati quorum.

The Psalmist declares all those happy whose sins are forgiven; and, from his own example, and that of the Saints, exhorts all to seek this beatitude, and to avoid brutal obstinacy. Rewards and punishments are proposed.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin; and in whose soul there is no guile.

Because I was silent, my bones grew old; whilst I cried all the day.

For day and night thy hand was heavy upon me: I am covered in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee; and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the impiety of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

Yet in the deluge of many waters, they shall not approach him.

Thou art my refuge from the tribulation which hath surrounded me: my joy, deliver me from them that encompass me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse and mule, that have no understanding.

With bit and bridle bind fast their jaws who do not approach thee.

Many are the scourges of the sinner : but mercy shall encompass him that hopeth in the Lord.

Be joyful in the Lord, and rejoice, ye just ; and glory, all ye upright of heart.

Glory, &c.

Psalm xxxvii. Domine, ne in furore.

The Psalmist, in sickness, and neglected by his friends, begs of God to pardon his sins, and to assist and heal him.

O LORD, rebuke me not in thy indignation : nor chastise me in thy wrath.

For thy arrows are fastened in me : and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath : there is no peace in my bones, because of my sins.

For my iniquities are gone over my head : and, as a weighty burden, are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end : I walked sorrowful all the day.

For my loins are filled with illusions : and there is no health in my flesh.

I am afflicted and humbled exceedingly : I roared in the groaning of my heart.

O Lord, my desire is before thee : and my sighing is not hid from thee.

My heart is troubled, my strength hath left me : and the light of mine eyes itself is not with me.

My friends and my neighbours have drawn near, and stood up against me.

And they that were near me stood afar off : and they that sought my soul used violence.

And they that sought evils to me, spoke vain things : and studied deceits all the day long.

But I, as one deaf, did not hear : and as one dumb, that opened not his mouth.

And I became as a man that heareth not : and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped : thou wilt hear me, O Lord my God.

For I said, lest at any time mine enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am prepared for scourges : and my sorrow is always in my sight.

For I will declare my iniquity : and I will think of my sin.

But my enemies live, and are become stronger than I : and they are multiplied who hate me unjustly.

And they that return evil for good have detracted me, because I followed goodness.

Forsake me not, O Lord my God : depart not thou from me.

Come unto my aid, O Lord, the God of my salvation.

Glory, &c.

Psalm 1. Miserere.

The Psalmist begs pardon for the sins of adultery and murder, not through the Mosaic sacrifices, but through Christ, who was to come and establish his Church, and by his Sacrifice appease the injured justice of God.

HAVE mercy on me, O God, according to thy great mercy: and according to the multitude of thy tender mercies, blot out mine iniquity.

Wash me yet more and more from my iniquity: and cleanse me from my sin.

Because I know my iniquity: and my sin is always before me.

Against thee only have I sinned, and done evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities: and in sins hath my mother conceived me.

For behold thou hast loved truth: the secret and hidden things of thy wisdom thou hast made known to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that are humbled shall rejoice.

Turn away thy face from my sins: and blot out all mine iniquities.

Create in me a clean heart, O God: and renew an upright spirit within my bowels.

Cast me not away from thy face: and take not thy holy spirit from me.

Restore unto me the joy of thy salvation :
and confirm me with a perfect spirit.

I will teach thy ways to the unjust : and sinners shall be converted to thee.

Deliver me from blood, O God, the God of my salvation : and my tongue shall extol thy justice.

Thou, O Lord, wilt open my lips : and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, verily I had given it : with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humble heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion : that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt offerings : then shall they lay calves upon thine altar.

Glory, &c.

Psalm ci. Domine, exaudi.

The Psalmist begs for mercy upon *Sion*, that he will raise out of it his Church, to which kings and people may come and praise God.—A prayer of the poor man, when he was anxious, and poured out his supplications before the Lord.

O LORD, hear my prayer : and let my cry come unto thee.

Turn not away thy face from me : in what day soever I am in tribulation, incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke : and my bones are withered like fuel for the fire.

I am smitten, and my heart is withered like grass ; because I forgot to eat my bread.

Through the voice of my groaning, my bones have cleaved to my flesh.

I am become like a pelican of the wilderness ; I am become like a night raven in the house.

I have watched, and am become as solitary as a sparrow upon the house-top.

My enemies upbraided me all the day long : and they that praised me swore against me.

For I did eat ashes like bread : and mingled my drink with my tears.

Because of thy wrath and indignation : for having lifted me up, thou hast cast me down.

My days have declined like a shadow : and I am withered like grass.

But thou, O Lord, remainest for ever : and thy memory is from generation to generation.

Thou shalt arise and have mercy on Sion : for the time to have mercy on it is come.

For the stones thereof have pleased thy servants : and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the Kings of the earth thy glory.

For the Lord hath built up Sion : and he shall be seen in his glory.

He hath regard to the prayer of the humble : and he hath not despised their petition.

Let these things be written unto another generation : and a people to be created shall praise the Lord.

Because he hath looked forth from his high sanctuary : the Lord from Heaven hath looked down upon the earth ;

That he might hear the groans of them that are in fetters ; that he might unbind the children of them that are slain.

That they may declare the name of the Lord in Sion ; and his praise in Jerusalem.

In the assembling of the people together in one : and kings to serve the Lord.

He answered me in the way of his strength : Declare unto me the fewness of my days.

Call me not back in the midst of my days : Thy years are from generation unto generation.

In the beginning, O Lord, thou didst found the earth : and the heavens are the works of thy hands.

They shall perish, but thou remainest ; and they shall all grow old as a garment ;

And as a vestment thou shalt change them, and they shall be changed : but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue ; and their seed shall be directed for ever.

Glory, &c.

Psalm cxxix. De profundis.

The Psalmist earnestly begs pardon, foretelling Redemption through Christ.

FROM the depths I have cried unto thee, O Lord : Lord, hear my voice.

Let thy ears be attentive to the voice of my petition.

If thou wilt observe iniquities, O Lord !
 Lord, who will endure it ?

For with thee there is merciful forgiveness :
 and on account of thy law I have expected thee,
 O Lord.

My soul hath relied on his word : my soul
 hath hoped in the Lord.

From the morning watch even until night,
 let Israel hope in the Lord.

Because with the Lord there is mercy ; and
 with him, plentiful redemption.

And he shall redeem Israel from all its
 iniquities. Glory, &c.

Psalm cxlii. Domine, exaudi.

The Psalmist prays that God would not regard him according
 to his merits, but look upon his miseries, and deliver him
 from them, and also from his enemies.

O LORD, hear my prayer : give ear to my
 petition in thy truth ; hear me in thy justice.

And enter not into judgment with thy ser-
 vant : for in thy sight no man living shall be
 justified.

For the enemy hath persecuted my soul : he
 hath humbled my life to the earth.

He hath made me dwell in darkness, as those
 who have been dead of old : my spirit is in
 anguish upon me, and my heart is troubled
 within me.

I remembered the days of old, I meditated
 on all thy works : on the works of thy hands
 did I meditate.

I stretched forth my hands to thee : unto
 thee my soul is as earth without water.

Hear me speedily, O Lord : my spirit hath fainted away.

Turn not away thy face from me : lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning : for I have hoped in thee.

Make the way known to me wherein I should walk : for I have lifted up my soul to thee.

Deliver me from mine enemies, O Lord : to thee have I fled : teach me to do thy will, for thou art my God.

Thy good spirit shall conduct me into the way of righteousness : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring forth my soul out of tribulation : and in thy mercy thou wilt destroy mine enemies.

And thou wilt destroy all those that afflict my soul : for I am thy servant.

Glory, &c.

Anthem.

REMEMBER not, O Lord, our offences, nor those of our parents ; and take not revenge of our sins.

THE LITANY OF SAINTS.

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy upon us.

Christ hear us. Christ graciously hear us.

God the Father of heaven, *have mercy upon us.*

God the Son, Redeemer of the World, *have mercy upon us.*

God the Holy Ghost, *have mercy upon us.*

Holy Trinity, one God, *have mercy upon us.*

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy Angels and Archangels,

All ye holy orders of blessed Spirits,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. James,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnaby,

St. Luke,

St. Mark,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

Pray for us.

St. Stephen,
St. Laurence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Bennet,
St. Bernard,
St. Dominick,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecily,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,
All ye Men and Women, Saints of God, make
intercession for us.

Pray for us.

Be merciful to us : *Spare us, O Lord.*

Be merciful to us : *Graciously hear us, O Lord.*

From all evil,

From all sin,

From thy wrath,

From sudden and unprovided death,

From the deceits of the Devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From everlasting death,

Through the mystery of thy holy incarnation,

Through thy coming,

Through thy nativity,

Through thy baptism and holy fasting,

Through thy cross and passion,

Through thy death and burial,

Through thy holy resurrection,

Through thy admirable ascension,

Through the coming of the Holy Ghost,
the Comforter,

In the day of judgment,

We sinners beseech thee to hear us.

That thou spare us,

That thou pardon us,

That thou vouchsafe to bring us to true
penance,

That thou vouchsafe to govern and pre-
serve thy holy church,

That thou vouchsafe to preserve our apos-
tolic prelate, and all ecclesiastical orders
in thy holy religion,

That thou vouchsafe to humble the enemies
of thy holy Church,

O Lord, deliver us.

We beseech thee to hear us.

That thou vouchsafe to give peace and true
 concord to Christian kings and princes,
 That thou vouchsafe to grant peace and
 unity to all Christian people,
 That thou vouchsafe to confirm and pre-
 serve us in thy holy service,
 That thou lift up our minds to heavenly
 desires,
 That thou render eternal good things to all
 our benefactors,
 That thou deliver our souls, and those of
 our brethren, kinsfolk, and benefactors,
 from eternal damnation,
 That thou vouchsafe to give and preserve
 the fruits of the earth,
 That thou vouchsafe to give eternal rest
 to all the faithful departed,
 That thou vouchsafe graciously to hear us,

Son of God, *We beseech thee to hear us.*

Lamb of God, who takest away the sins of
 the world : *Spare us, O Lord.*

Lamb of God, who takest away the sins of
 the world : *Hear us, O Lord.*

Lamb of God, who takest away the sins of
 the world, *Have mercy upon us.*

Christ hear us ! *Christ graciously hear us !*

Lord have mercy upon us ! *Christ have mercy
 upon us ! Lord have mercy upon us !*

Our Father, &c. (*in secret.*)

V. And lead us not into temptation ;

R. But deliver us from evil. *Amen.*

Psalm lxi.

INCLINE unto mine aid, O God : O
 Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them forthwith be turned backward, and blush for shame, that desire evils to me.

Let them be turned backward, and blush, and be put to shame, who say to me, it is well ! it is well !

Let all that seek thee be glad and rejoice in thee : and let those who love thy salvation say always, " Our Lord be magnified."

But I am needy and poor ! O God, help me.

Thou art my helper and my deliverer ! O Lord, make no delay.

V. Glory be to the Father, &c.

R. As it was, &c.

V. Save thy servants,

R. Who put their trust in thee, my God.

V. Be to us, O Lord, a tower of strength.

R. Against the face of the enemy.

V. Let not the enemy prevail against us :

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins :

R. Nor reward us according to our iniquities.

V. Let us pray for our chief Bishop. [*name him.*]

R. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to render eternal life to all those who do us good.

V. Let us pray for the faithful departed.

R. Give them, O Lord, eternal rest; and let perpetual light shine unto them.

V. May they rest in peace. *R. Amen.*

V. For our absent brethren.

R. Save thy servants, O my God, who put their trust in thee.

V. Send them help, O Lord, from thy sanctuary :

R. And from Sion protect them.

V. O Lord, hear my prayer ;

R. And let my supplication come unto thee.

V. May the Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, whose property it is always to have mercy and to spare, receive our petitions, that we and all thy servants, who are bound by the chain of sin, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon our sins, who confess them to thee ; that, of thy bounty, thou mayest grant us pardon and peace.

Out of thy clemency, O Lord, shew us thy unspeakable mercy ; that so thou mayest both acquit us of our sins, and deliver us from the punishment we deserve for them.

O God, who by sin art offended, and pacified by repentance, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserved for our sins.

O Almighty and eternal God, have mercy on thy servant (*N*), our chief Bishop, and direct him, according to thy clemency, in the way of everlasting salvation, that, by thy grace, he may desire the things that are agreeable to thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works, give to thy servants that peace which the world cannot give; that our hearts being disposed to keep thy commandments, and the fear of enemies taken away, the times, by thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of thy holy spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that by pious supplications they may obtain the pardon they have always desired.

Model, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may always begin from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they for whom we have purposed to offer our prayers, whether this present world still detains them in the flesh, or the next

world hath already received them divested of their bodies, may, by the clemency of thine own goodness and the intercession of thy Saints, obtain pardon and full remission of all their sins; through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end.

R. Amen.

V. May the Lord be with you ;

R. And with thy spirit.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.



MOTIVES

Which should excite us to support the Crosses of this Life with Cheerfulness,

And persevere till Death in the practice of Virtue.

SINCE all things co-operate for the good of those who love God, and as God knows how to produce good out of evil, for whom should he do it, if not for those who give themselves up to him without reserve? Nay, he even makes their past sins contribute towards their good; as is evident in the cases of David, St. Peter, and Mary Magdalene.

When God lays the filth and deformity of sin before our eyes, it is in order that we should be captivated with the beauty of virtue; if he casts us flat on the earth, as he did St. Paul, it is with a view to raise us up again to a higher pitch of glory.

If God were not actually our Father, he never would have commanded us to say "Our Father, who art in Heaven." What then have the children of such a father to fear? Without his permission not a single hair of our heads can fall to the ground. Since, therefore, we are the children of Almighty God, is it not the most unaccountable folly in us to be over solicitous about any other concern than that of persevering, till death, in his love and service? The test of our love towards God is the observance of his commandments; and its recompense, no less than the possession of himself. "If any one love me," saith Jesus Christ, (John xiv. 23,) "he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him."

"When I sent you without scrip or staff," saith Christ to his Apostles, "did you want any thing?" They answered, "No." Have we not suffered afflictions when as yet we had little or no confidence in God, and did we perish under these afflictions?—"No." How, then, can we entertain thoughts of despondency, or betray a want of courage in adversity?—for if God hath hitherto protected us, notwithstanding the little or no reliance we had on his providence, can it be supposed that he will forsake us, when, placing our whole confidence in him, we put on the determined resolution of dedicating the remainder of our lives to his love and service? Ah! no, he assuredly will not. Why, then, should we perplex ourselves with apprehensions of future evils, which perhaps will never befall us? or, on the supposition they did, will not God enable us by his grace to support them with Christian fortitude? He commanded St. Peter to walk to him on the water: Peter, terrified by the blustering of the wind and the turbulence of the waves, and under the dreadful

apprehension of immediately sinking to the bottom, calls out to his Divine Master for assistance. When God in like manner ordains that you should walk on the boisterous waves of adversity, take courage and fear not; for be assured he is actually present, and will stretch forth his hand to your assistance as he did to St. Peter.

Our condition in this short and fleeting life is an object of little consequence, provided that in the end we are admitted to the eternal enjoyment of God and his glory. Do we not, at every step we tread, approach nearer and nearer to eternity? Nay, have we not our feet, for ought we know to the contrary, on the very brink of it this moment? What, therefore, doth it signify, whether our pilgrimage through life be chequered with afflictions or not, provided it terminates in a happy eternity? Can we possibly repine under short-lived sufferings, whilst we await their recompense in never-ending consolations? Ah! whatever has not eternity for its object is, in reality, nothing but fleeting vanity.

Awake, therefore, O my soul! "Let us cast off the works of darkness, and put on the armour of light." Let us humbly beseech the Father of Mercies and God of all Comfort, who consoleth us in all our afflictions, to inspire us with the same sentiments as the Apostle had when he exclaimed, "Far be it from me, that I should glory in any thing but the cross of our Lord Jesus Christ." Ah! were the cross of our crucified Saviour but deeply implanted in our hearts, the most bitter crosses of this world would then appear as sweet as roses. The heart that is impressed with a lively sense of the crown of thorns which pierced the tender head of our suffering Redeemer, will feel but little or no pain from the trifling scratches of worldly afflictions.

DEVOTIONS

FOR EVERY DAY IN THE WEEK.

IT was an ancient and pious practice among the faithful, to dedicate every day in the week to some particular devotion. Conformably with this custom, a Prayer is here given for each of those days, to be said immediately after Morning Prayers, or at any other time of the day, as each person's leisure, from the necessary occupations of his state of life, may permit. But it is to be observed, that the worship of the Mystery, or the devotion of the Saint we purpose to honour, consists less in the prayer itself, than in the practical instructions which it contains.



SUNDAY,

WHICH, by way of pre-eminence over the rest of the days of the week, is called the Day of the Lord, is happily chosen to render homage, in a more special manner, to the most Holy Trinity, and to thank those three adorable Persons for the inestimable blessings we have received. It would be irreligious, therefore, if not impious, to spend this day in idle amusements, or in the management of temporal concerns, whilst we are strictly obliged, both by the precepts of God and his Church, to sanctify it, as well as every holy-day of obligation, by assisting at the divine offices, hearing sermons or catechetical discourses, reading pious books, employing ourselves in the exercise of corporal or spiritual works of mercy, and especially in making solid reflections on the most important of all affairs—the affair of our eternal salvation.

Prayers to the Holy Trinity.

GLORY be to the Father, who by his almighty power hath created me, and made me

to his own image and likeness. Glory be to the Son, who by his wisdom hath delivered me from Hell, and opened for me the gates of Heaven. Glory be to the Holy Ghost, who in his mercy hath sanctified me by baptism, and who incessantly worketh my sanctification by the fresh graces I daily receive from his bounty. Glory be to the Three adorable Persons of the blessed Trinity, which was as great at the beginning as he now is, or will be for ever and ever.

We adore thee, O Holy Trinity! we reverence thee; we thank thee, with the humblest sentiments of gratitude, for having been pleased to reveal to us this glorious and incomprehensible mystery. Grant, that, by persevering in this faith till death, we may see and glorify in Heaven what we believe here below on Earth—one God in three divine Persons, the Father, the Son, and Holy Ghost. *Amen.*



MONDAY.

ALTHOUGH the three adorable Persons of the Blessed Trinity concur unanimously in the sanctification of our souls, our spiritual regeneration, and all the graces we receive from Heaven, are, nevertheless, attributed more especially to the operations of the Holy Ghost; because these favours being the effects of God's love towards us, we acknowledge him as the author of them, who is the love of the Father and the Son.

It is inconceivable what blessed effects this Divine Spirit produces in the souls of such persons as oppose no obstacles to his operations. What abundance of light and strength doth he not communicate by his seven gifts, and those fruits and beatitudes which peculiarly flow from his bounty, if, with fidelity and attention, we are docile to his inspirations.

Let us then rejoice at being under the conduct of so wise and beneficent a guide; let us continually study the motions of our hearts; let us follow those which the Holy Spirit produces, and which alone can vanquish every evil inclination excited in us, either by the corruptness of our nature, or the machinations of our spiritual enemy; let us dread nothing so much as to resist, or desire nothing so much as to preserve, his grace; or, if we have incurred the misfortune of losing it by sin, let us have immediate recourse to the sacrament of reconciliation, by which we may regain it, and live more attentive to our spiritual welfare in future.

A Prayer to the Holy Ghost.

AUTHOR of the sanctification of our souls, Spirit of Love and Truth! I adore thee as the primary source of my eternal happiness; I thank thee as the sovereign dispenser of the benefits I receive from on high; I invoke thee as the beneficent giver of that portion of light and strength which thou knowest to be necessary for me in the practice of good works. Spirit of Wisdom! enlighten my understanding, fortify my will, purify my heart, regulate all its motions, and grant me an attentive docility to all thy holy inspirations.

Pardon, O Spirit of Grace and Mercy! pardon my continual infidelities, and the unworthy blindness with which I have so often refused to correspond with the most tender and moving inspirations of thy grace. I purpose for the future, with thy assistance, to cease to be rebellious, and to follow the motions of thy grace with so much docility, as may enable me to taste the fruits and enjoy those beatitudes which are produced in our souls by the infusion of thy sacred gifts. *Amen.*

TUESDAY.

WE ought to have such profound sentiments of respect, gratitude, love, and confidence, towards our Guardian Angels, as the dignity of their nature, their tender care of us, and the solicitude they conceive for our welfare, require. Let us then incessantly invoke their assistance; let us consult them in all our undertakings; let us frequently beseech them to procure the joint intercession of the heavenly host, their companions in glory, in our behalf; but, above all, let us be particularly docile in their holy inspirations.

Prayer to our Guardian Angel.

O HOLY ANGEL, whom God, by the effect of his goodness and the tender regard for my welfare, hath charged with the care of my conduct; who doth assist me in all my wants, and comfort me in all my afflictions; who supporteth me when I am discouraged, and continually obtaineth for me new favours; I return thee profound thanks, and conjure thee, most amiable Protector! to continue thy charitable care and defence of me against the malignant attacks of all my enemies. Keep me at a distance from all occasions of sin. Obtain for me the grace of hearkening attentively to thy holy inspirations, and of faithfully reducing them to practice. Protect me in all the temptations and trials of this life, but more especially at the hour of death; and do not quit me till thou hast conducted me into the presence of my Creator, in the mansions of everlasting happiness. *Amen.*

WEDNESDAY.

THE glorious functions wherewith God honoured St. Joseph in this world, and the rare examples of humility, wisdom, patience, fidelity, obedience, and submission, which he hath given us, should inspire us with the highest idea of his sanctity, and the greatest devotion towards him. Honour him therefore, but more especially by a faithful imitation of his virtues. Have recourse to him with confidence, and inspire this confidence into others. St. Theresa assures us, "that she never asked any favour of God, in his name, but what she obtained."

Prayer to St. Joseph.

ILLUSTRIOUS Saint! who art that good and faithful servant to whom God hath committed the care of his family; whom he hath appointed guardian and protector of the life of Jesus Christ, the comfort and support of his holy Mother, and co-partner in his great design of the redemption of mankind; thou who hadst the happiness of living with Jesus and Mary, and of dying in their arms; chaste spouse of the Mother of God; model and patron of pure souls; humble, patient, and reserved; be moved with the confidence we place in thine intercession, and accept with kindness this testimony of our devotion.

We give thanks to God for the signal favours he hath been pleased to confer on thee, and we conjure him, by thy intercession, to make us imitate thy virtues. Pray for us then, O great Saint; and by that love which thou hadst for Jesus and Mary, and by the love which Jesus and Mary had for thee, obtain for us the incomparable happiness of living and dying in the love of Jesus and Mary. *Amen.*

THURSDAY.

IN order to make some return to that boundless love, of which Jesus Christ has given us a testimony in the institution of the blessed Sacrament of the Altar, let us unite ourselves to him by holy and frequent communion. Let us often pay him our homage under the Sacramental veils. Let us, at least, never omit a Thursday without acquitting ourselves of this consoling duty. Let us sometimes present ourselves, in the most profound sentiments of adoration, before him, as did the Shepherds, and the Eastern Kings or Magi. Let us, at other times, go to hear and receive his instructions, in imitation of his Apostles and Disciples. Let us approach him like Magdalene, to contemplate his admirable perfections, and weep bitterly over our sins. Let us again present ourselves before him, after the example of the sick man in the Gospel, to be healed from our spiritual infirmities; or, like the poor, to disclose to him our wants, and demand those comforts and graces which our doubts, or the tribulations and crosses incidental to human life, may require. But on all, or every one of these occasions, be careful to present thyself before him with that profound degree of modesty, recollection, respect, fear, love, gratitude, and confidence, which a lively faith of his real presence in this most blessed Sacrament seldom fails to produce.

Prayer before the Blessed Sacrament.

SWEET JESUS! O amiable Saviour! who, by an effect of thy infinite goodness and love, hast vouchsafed to remain really present amongst us in the adorable Sacrament of the Altar—I acknowledge thee for my Sovereign Lord and God; I adore thee with the most profound sentiments of humility; I give thee thanks, from the bottom of my heart, for the numberless instances of thy love and tenderness towards me, a most wretched and miserable sinner, who, for my manifold offences,

have rather deserved to be cast into the infernal abyss, and there punished according to the rigour of thy severest justice. Penetrated with grief at the sight of my ingratitude, I come, O God of Majesty! to crave pardon for all the profanations, sacrileges, and impieties which ever have been committed, or may be committed, against thee, in this adorable Sacrament. And O that I could sufficiently express the grief which I now feel, for having so often appeared before thee with irreverence, and so often approached thee with so little fervour and devotion.

Forget, O Lord, our iniquities, and remember only thy mercies. Accept my sincere desire to honour, and see thee honoured, in this admirable sacrament of thy love. Yes, I ardently desire to bless, praise, and adore thee therein, with as much love and fervour as the Saints and Angels bless, praise, and adore thee, encircled with the rays of ineffable glory in thy heavenly kingdom. O amiable Jesus! I conjure thee, by thy precious body and blood, before which I now prostrate myself, that I may adore thee for the future with such reverence, and receive thee so worthily, as to deserve after death to be admitted into thy divine presence, and, with the choirs of celestial spirits, praise and glorify thee for ever and ever. *Amen.*



FRIDAY.

It is not sufficient that we carefully avoid whatever can renew the passion and death of our divine Redeemer, but we must also endeavour to honour them, by every pious exercise which a tender devotion can inspire. The holy sacrifice of the Mass, offered with this intention;

fervent communion; prayer before a crucifix; frequent reflections on the sufferings of our Lord; voluntary acts of penance, such as fasting on Fridays; patience and perseverance under the inevitable troubles and afflictions of this life; or, in other words, carrying our cross after the example of our divine Redeemer, and with the same intentions; will serve as so many pious practices by which we may testify the excess of our love, and apply to ourselves the fruit of his passion.

Prayer to our suffering Jesus.

LAMB WITHOUT SPOT OR BLEMISH! innocent Victim! whose blood has cancelled the sins of the world; efface mine, and do not permit thy sufferings to become useless to me. Jesus, deserted and forsaken by every body! Jesus! sorrowful and aggrieved! Jesus, agonized, patient, and resigned; help me to bear, with the like resignation, all the afflictions thou mayest be pleased to send me in this life. Jesus, calumniated, despised, and outrageously insulted! teach me to despise the judgments of men, and patiently to suffer the blackest calumnies. Jesus, whose virginal flesh was swollen with blows, mangled with wounds, pierced with thorns, and covered with blood for love of me! teach me to endure, for thy love, the pains and inconveniences of sickness. Jesus, condemned to suffer the ignominious death of the cross! enable me to shun the praises of men, and to love the most humble situations. Jesus, bending beneath the heavy load of the cross! unite my cross to thine, and enable me to bear it with the like resignation, strength, and meekness. Jesus, elevated on the cross for my sake, and

who expiredst thereon for my salvation ! raise up my affections to heavenly desires, that, living only for thee, and at length expiring in thy divine embraces, I may be for ever occupied in singing forth thy praises. *Amen.*



SATURDAY.

THE eminent holiness of Mary, her dignity as Mother of God, the glory she enjoys, and the power she has received on Earth and in Heaven, her tenderness for mankind, and more especially for such as seek her intercession, or imitate her virtues, are the motives which have inspired all the Saints with the most lively and affectionate devotion towards her.

Let us also devote ourselves to her, after their example. "Devotion to the Blessed Virgin" (says St. Bernard) "is a mark of predestination." The best devotion we can practise with regard to her, and that which is most strenuously recommended by the Saints, is a faithful imitation of her excellent virtues ; particularly her love of purity and humility, and that heroic patience and fortitude under the severest crosses and afflictions which she suffered, and wherewith almost her whole life was embittered.

Let us, therefore, celebrate her festivals, by preparing ourselves on the eve, and communicating on the day, in her honour. Let us pay to her images and pictures that respect and veneration which the Catholic Church, ever guided by the Spirit of Truth, recommends. Let us sometimes recite her office, at other times her litanies, or rosary, according as the duties of our state of life may afford us leisure, or our devotion direct. Let us often address her with the utmost respect, attention, and confidence, in the words of that beautiful prayer composed partly by the Angel Gabriel, partly by St. Elizabeth, and partly by the Church, and with the same spirit and sentiments. In fine, let us have recourse to her in all our wants and necessities, and omit nothing to procure her assistance at the most critical period, when we stand in most need thereof—the hour of death.

Prayer to the Blessed Virgin.

MOST Holy Virgin! Mother of God! and by that august quality worthy of the most profound respect from angels and men, I come to render thee my most humble homages, and to implore thy help and protection. Seated above the heavenly host of saints and angels, next the throne of the Almighty, thou art most powerful, and thy goodness towards mankind equals the power thou hast in heaven.

Thou knowest, O most Sacred Virgin, that I have been taught from my infancy to look up to thee as my mother, my patroness, and most powerful advocate; and thou hast vouchsafed, from on high, to look down on me as one of thy children. I acknowledge, with the most humble sentiments of gratitude, that it is by the means of thy most powerful intercession I have received such innumerable graces and favours from the Almighty. Why then has not the fervour of my devotion towards thee been equal to thy zeal in succouring me in my necessities? Alas! the sense of my ingratitude overwhelms me with shame and confusion; but accept, O amiable Queen, of my determined resolution to love, honour, and serve thee with more fidelity for the future.

Receive then, O Sacred Virgin, the protestation I now make, of being hereafter entirely thine. Accept the unshaken confidence which I place in thy clemency and goodness. Obtain for me, most powerful advocate with thy dear Son, my Saviour, (who can refuse thee nothing

that is conducive to my salvation,) a lively faith, a firm hope, and a generous, tender, and constant love. Procure for me such a purity of soul and body as nothing can defile or contaminate; such a profound humility as nothing can alter or change; and such patience, and submission to the will of Heaven, as nothing can perplex or disturb. Lastly, most blessed Virgin, obtain for me such a faithful imitation of thyself, in the practice of every virtue, during life, as may procure for me thy powerful aid and protection at the hour of death. *Amen.*

The following short ejaculatory Prayer to the BLESSED VIRGIN MARY, has been recommended, and experienced by many, as an excellent preventative against impure temptations.

THROUGH thy sacred virginity and immaculate conception, O most chaste Virgin! obtain for me purity of soul and body: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

PIOUS REFLECTIONS

FOR EVERY DAY IN THE MONTH.

Translated from the French of the Rev. F. BOHOURS.

THE following reflections, on account of their conciseness and simplicity, require neither much time nor application to be read and understood. They do not merely regard the social duties of mankind, like those of Epictetus or Seneca; they are Chris-

tian Thoughts on the most important truths of Religion, and most elevated maxims of the Gospel. They are not only adapted for such as, by retirement, are familiarized to the practice of mental prayer; but, likewise, for those who, from their secular occupations, are, as yet, but little versed in the use of meditation. Even worldlings are still capable of sometimes elevating their thoughts to Heaven; or, in whatever occupations persons may be engaged, they may always find sufficient leisure for a short lecture. If the multiplicity or urgency of the concerns of this life will not afford you sufficient time for regular meditation, you may, at least, suffer a good thought to take possession of your mind before the business of the day is entered upon. Such is the design of these short reflections; and the method of using them is as follows:—Every day in each month, after having acquitted yourself of the indispensable duty of Morning Prayer, place yourself again in the presence of God, and read the Thoughts of the Day; but, in order that you may the better comprehend their meaning, read them with deliberation, and the most profound attention. After reading the first article, allow yourself a short interval for reflection before you pass on to the second. Do not rest satisfied with barely conceiving the truth of the maxim you read, but, after ruminating seriously upon it, apply it to yourself; and observe the same rule with the second and third articles. But should the urgency of business allow you but sufficient leisure merely to read them, be satisfied, under the assurance, that pious thoughts have the same effect on the soul as a seal has upon melted wax; for, should they enter but ever so slightly into the mind, they will always leave some impression behind. If you cannot find leisure to read these Thoughts in the

morning, read them, at least, in the course of the day, or at night before you go to bed. The Practical Resolutions, immediately following the Thoughts, must not be omitted. An act of virtue, or a short reflection, is soon made.

The passages from the Holy Scriptures and Fathers, at the close of the Reflections, are as it were an abridgment or abstract of the Thoughts of the Day; they collect, as in a focus, their whole strength and sense in a few words. Being short and concise, they are easily remembered; being pithy and affecting, they are happily calculated to rouse, support, and nourish the soul throughout the course of the day. They are as grains of essence, which contain a strong and fragrant odour within a small compass; or as an ingenious piece of mechanism, which can execute a great deal of work in a very little time. Be not content with reading these Reflections once over, but read them over again and again, month after month, till by making a lasting impression on the mind, you may reap all the spiritual advantages they are capable of producing; for there is always something new to be found in the truths of religion: they are mines which cannot be too deeply dug into; they are fountains whose sources are inexhaustible; but they are also seeds, which produce little or no fruit, unless they take root by being deeply planted in the heart.

First Day.—*On Faith.*

1. ALL that Faith teaches is grounded on the authority of the word of God. It is from Christ himself that the Church has learned whatever she proposes to the faithful as the object of their belief. When Truth itself is the guide, one cannot go astray; and there is

nothing more reasonable, than to submit reason to faith.

2. Of what use is faith to a Christian, if it be not the rule of his conduct? If it be the most consummate folly to doubt of a doctrine which God has revealed, which so many Martyrs have sealed with their blood, and which the Devils themselves have so often confessed, is it not downright madness to believe this doctrine, and yet to live as if it were supposed to be false? Not to live conformable to our belief, is to believe just as the damned do.

3. Faith, then, shall henceforth be the sole principle of my actions, and the only rule of my life. Whatever it condemns, I also absolutely condemn. In spite of every natural repugnance I will oppose the maxims of the Gospel to those of the world, as often as the occasion presents itself. What does the world say?—*follow* the natural bent of your inclinations, suffer nothing, &c. But what doth Jesus Christ say?—quite the contrary. But who is right—Jesus Christ or the world?

Thank God for being incorporated with his Church, and recite the Creed slowly, as a solemn profession of your faith.

“Lord increase my faith.” *Luke*, xvii.

“What doth it avail to believe like a Catholic, and yet to live like a Heathen?” *Peter Dam.*

Second Day.—*On the End of Man.*

1. GOD alone is our last end: he did not create us but for himself. Our hearts tell us

that we were made for him : we cannot disown it without belying ourselves.

2. Every one should have what justly belongs to him ; let us then give ourselves to God, since it is he that has a right to us. If we be not his children of our own accord, we must be his slaves in spite of us. We must of necessity live under the dominion of his justice, or his bounty. Which choice shall we make ?

3. Every thing should tend to its proper object, and act according to its nature. If the sun, which is made to shine, refused its light to the world, it would be a monster in the universe ; nor is that heart less monstrous, which, being made for God, doth still refuse to belong to him. Do I behave myself as a creature which belongs to God ?—are my thoughts, are all my actions directed to him ?—Ah, how little do I do, that may be called truly done for God ! What doth all the business in this world avail me, if I forget the only affair for which I am come into it ?

Make here a resolution of seeking God alone, and depriving him of nothing which he has a right to.

“ Thou art my Lord and my God.” *John, xx.*

“ He requires you entirely, who hath made you entirely.” *St. Austin.*

Third Day.—*Contempt of the World.*

1. FROM the moment we are attached to the world, we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of every thing that can flatter self-love, is the capital enemy of

Jesus Christ: their maxims, their commandments, their interests, are quite opposite; they cannot be obeyed at once; we must break off either with one or with the other.

2. We cannot take part with the world without a breach of the promises we made at our baptism. When we renounced Satan and his pomps, we bound ourselves down, by solemn oath, to trample under foot whatever is greatest in the esteem of the worldlings. What perfidy! what sacrilege! to prefer the goods of the Earth to those of Heaven, and to become idolaters of vanity.

3. The world has nothing worthy of an immortal soul; it has not even wherewith to requite its most devoted servants. Its treasures, its amusements, its honours, may indeed occupy and disturb the heart of man, but they can never satisfy it. They are in reality but false gods, vain shadows and illusions; or, to speak more properly, they are real evil. They make a man wicked—they can never make him happy. The most brilliant fortune is not only frail and dangerous, but is often a source of the most painful uneasiness. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

Beg of God to destroy in you the spirit of the world, and give you strength to despise its allurements.

“The figure of the world passeth away.”
1 Cor. vii.

“Woe to those who adhere to what is transitory; because with those things they themselves must pass away.”

Fourth Day.—Upon Death.

1. **A CHRISTIAN** who does not lead the life of a Christian, has great reason to be afraid of death. What a dreadful account must he give after a worldly and sensual life! What bitter regret, to have lost the opportunities of saving himself! to die an enemy of God! O dismal death! O dreadful moment, which concludes the pleasures of time, to begin the pains of eternity.

2. What would we wish to have done at the hour of death.—Let us do at present what we would then be glad to have done. There is no time to lose; every moment may be the last of our life. The longer we have lived, the nearer we approach to the grave. Our death is not the less distant, the more it has been put off.

3. What will our notion of this earth be, when we are forced to quit it? Let us now take advice from death; it is a faithful counsellor—it will not deceive us. What will become of this beauty, this money, this pleasure, this honour? What will be our thoughts of them at the hour of death?—In our life-time appearances often deceive us; but at our death we shall see things as they really are. Man, whilst alive, esteems the world; man, when dying, despises it. But which should we reasonably believe—man living, or man at the point of death? Ah! how trifling will the world appear at the light of that torch which faintly glimmers near the

bed of death! but alas! it will then be no longer time to undeceive ourselves.

Think seriously on what you chiefly apprehend, were you this moment to die, and regulate it immediately. Accustom yourself this moment to perform every action as if you were to die instantly after it. Above all things, observe this practice in the use of the Sacraments.

“Death and I are divided but a single step.”
1 Kings, xx.

“There is no to-morrow for a Christian.”
Tertullian.

Fifth Day.—On the last Judgment.

1. *I must one day appear before the tribunal of Jesus Christ, to be there judged upon the good or evil I shall have done.* There is nothing more formal nor express in the Gospel than this truth; I believe it as firmly as if the last trumpet had already sounded to call up all the dead to judgment.

2. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised? O what a terrible day is the day of God's wrath! where the inmost recesses of the heart shall be openly exposed—where every fault shall be strictly examined! If the just themselves shall be hardly found just, what must become of unhappy sinners.

3. What sentence must an impenitent sinner expect from an offended and inexorable God?—O tremendous condemnation! *Depart ye accursed, &c.* Alas! where shall these miserable wretches go, to whom you thus give your

malediction? to what part of the world shall they retire when they withdraw from you?—Where can there be so miserable a dwelling?—To be banished from the presence of God! to be accursed of God! O what a shocking destiny!

Imagine yourself now before the tribunal of Christ. What are you most ashamed of at this very moment? Reflect seriously on it, and remember that all your secret sins shall be exposed at the day of judgment, if you do not here efface them by a sincere repentance.

“Who shall be able to stand before the face of his wrath.” *Nahum. i.*

“Woe even to the praise-worthy of life, if without mercy, O God, thou shalt examine it.”
St. August.

Sixth Day.—*Upon Hell.*

1. **HOW** great would be our horror, if the shrieks of the damned, if their groans and blasphemies, could reach us! They roar like wild beasts. They accuse themselves of their sins—they bewail, they detest them. But it is too late: their tears but add new strength to the fire that torments them. O repentance of the damned! how rigorous art thou! but ah! how fruitless.

2. Never to see God!—to be burning in flames for ever—the blood boiling in our veins, the marrow in our bones!—to be trampled on by the devils!—to have all that is hideous for ever before our eyes!—to have rage, anguish, and despair, eternally rooted in our heart, without comfort or mitigation! O what a life!

3. These wretches are outrageous, as having had so many opportunities of saving themselves, and for having neglected them. The recollection of their past pleasure is one of their most sensible torments. But nothing more keenly gnaws them than the impossibility of forgetting that God, whom, by their own fault, they have miserably forfeited.

Go down, in spirit, into Hell, and inquire of the damned what it is that has made them fall into it. Question them upon their present state, and learn of them to fear God and your own danger.

“Which of you can dwell with devouring flames?” *Isaias*, xxxiii.

“The impious pass from one punishment to another, from the burnings of concupiscence to the flames of Hell.” *St. Aug.*

Seventh Day.—*On the Eternal Torments of the Damned.*

1. CAN the wrath of God go farther than punishing pleasures which are so soon over, by tortures which will never have an end? To be miserable while ever God is God!—can any misery be like it? Is it not enough that the evils of the damned are extreme? Must they still, besides this, be eternal? To be hurt by the point of a pin is trifling in itself; yet were this pain to last always, it would become insupportable: *What shall it be then, &c.*

2. O Eternity!—when a damned soul shall have shed tears enough to make up all the rivers and seas in the world, did he shed but one tear

in every hundred years, he shall not be more advanced, after so many millions of ages, than if he had only just begun to suffer. He must begin again, as if he had yet suffered nothing; and when he shall have begun as often as there are grains of sand on the sea-shore, or atoms in the air, or leaves on the trees, he shall still be as far off from the end of his suffering as ever.

3. The damned must not only suffer during eternity, but suffer every moment an eternity entire. Eternity is always present to them—it enters into their punishment; their mind is incessantly struck with the endless duration of their torments. O cruel thought! O deplorable condition!—to rage for an eternity! to burn for an eternity!—Ah, that we could conceive this as those damned souls conceive it.

Make an act of faith upon the duration of the punishments which the justice of God inflicts for mortal sin. We must, at least, believe what we are not able to conceive. It is a great misfortune for a Christian not to be persuaded of this eternity, but by his own sad experience.

“Those who do not obey the Gospel, shall suffer eternal punishment.” *2 Thes. i.*

“Momentary is that which delights, eternal is that which tortures.” *St. Chrysostom.*

Eighth Day.—On Heaven.

1. HEAVEN, thou glorious state! no heart can conceive, no tongue can describe what thou art! Exemption from all that is evil—assembly of all that is good—master-piece of God’s omnipotence—the price of the blood of Jesus—and more than man can desire.

2. To see God clearly, and as he is in his glory; to love God without measure; to possess God without ever fearing to lose him; to be happy in the felicity of God himself;—such is the object of my hope. But a day or two of pilgrimage and exile, and then I shall be with him for ever.

3. What matters it how we fare here below, provided we be with Jesus for all eternity? Can I justly complain, that a never-ending happiness should cost me so little? The martyrs purchased Heaven at the price of their blood, and thought it was given them for nothing. Shall not I then sacrifice my corrupt will for it? O happy eternity, if men only knew what thou art worth.

Excite within yourselves a great desire of Heaven, and behold the earth with a proportionable contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.

“I shall be satisfied when thy glory shall appear. *Psalm xvi.*”

“If the labour terrifies, the reward invites.”
St. Bernard.

Ninth Day.—On the Presence of God.

1. GOD at this moment beholds me, as if I were alone in the world; or rather, he is within me, as an eye infinitely enlightened, which observes me attentively, and which nothing can escape. He sees me as clearly as he comprehends himself, and with as intense an application as if he ceased to contemplate himself in order to study me.

2. Ought I not to be infinitely more ashamed that my sins should appear in his sight, than that they should be exposed to the eyes of the whole world? Would I commit, in the presence of a servant, what I dare commit before the King of Kings? O what blindness to fear so much the eyes of men, and so little the eyes of God.

3. The most obscure darkness can never conceal me from Light itself; the most distant and solitary retreats are always filled with the Divine Majesty. Let me shun, as much as I please, the sight and the company of men, I will find God every where.

Put yourself in the presence of God, and see whether there be any thing in you that may offend his eyes. The most powerful remedy against sin, is to say frequently within yourself, God is looking at me; there needs no more to restrain me in the greatest violence of temptation.

“All things are clear and open to his eyes.”
Hebrews, iv.

“If you be determined to commit sin, seek first a place where God will not see you, and then do what you please.” *St. Austin.*

Tenth Day.—Care of our Salvation.

1. THE affair of salvation is, properly speaking, the only business of man; every other concern, when compared with it, should be accounted as nothing. The enterprizes of kings, their negociations, &c. are as the amusements and the triflings of children. The important and the only affair, therefore, is to serve God, and thereby save our souls: the whole good, the

whole perfection of man, consists in this. It would be irrational, and therefore degrading to man, to neglect an affair whose consequences are so great, whose success is so uncertain, and whose loss is irreparable. What blindness! what folly! to think only of living, and not to think of living well! to apply so much time to making our fortune, and so little to the saving of our soul! “What doth it avail a man to
“gain the whole world, and lose his soul?”

2. All creatures are made but for our salvation—they become useless when not employed for that great end: so that from the moment a man ceases to labour for his salvation, the sun also should cease to shine, the planets should stop in their course, the earth should no longer support him, the Angels should abandon him; he should fall back into his original nothing. He is unworthy of life when he liveth not for God.

3. However the greater part of mankind think less of saving themselves than of any thing else. Every other business is carefully attended to, except the affair of salvation. All other concerns are turned to account. This sum of money must be put out to interest—this field must be tilled—these lands must be let at a more considerable rent. All other losses are bewailed, except the one without resource. Great expenses are incurred for the body, and nothing at all is done for the soul: from the manner in which we live, it should seem that our soul does not really belong to us, but that it is the soul of our most mortal enemy, or the

soul of some brute; or rather that we have a soul, just merely to destroy it.

Make now a firm resolution to save your soul, let it cost you what pains it will; be of the same sentiment with a certain Pontiff, who when a King had asked something of him, which could not be granted without sin, replied, "If I had two souls I would give one of them to thee, O Prince; but, as I have only one, I do not choose to forfeit it."

"Moreover one thing is necessary." *Luke, x.*

"Where there is the loss of salvation, there surely there can be no gain." *St. Euck.*

Eleventh Day.—*On the horror for Sin.*

1. **HOW** great a loss is the loss of God. Men think themselves unfortunate when they lose all their possessions at law or by bankruptcy, or by some other accident. What is it, then, to lose an infinite God! Unhappy the soul which loses its God by sin; but far more unhappy the soul who considers this loss as nothing.

2. O Sin! how common art thou among men! but how little at the same time art thou known to them! Playing and amusing themselves, they become the execration of God. And what play, what amusement is this?—God, who is all love, detests sin with infinite hatred: should any thing, therefore, be so shocking in our eyes as this hellish monster?

3. A soul, in the state of grace, is beautiful beyond expression; it is a brilliant image of God himself; the Holy Ghost animates it. But when mortal sin is allowed to infect it, its beauty is lost, its light is extinguished, the

Divine Spirit departs, the Devil takes possession; all then is darkness, filth, and deformity. If a God-Man dying was a dreadful spectacle, mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all his merits: he is crucified over and over, his blood is trampled upon, by ungrateful sinners.

O detest at this moment all your sins. Lament from your heart the loss of God's grace: there is no loss so much to be lamented; it is the only loss which sorrow can repair.

“What advantage had you in those things, at which you now are blushing?” *Romans*, vi.

“Woe to that daring soul which hoped, that having retired from you, she might still find something better.” *St. Austin*.

Twelfth Day.—*On Repentance.*

1. “*REPENT and believe the Gospel.*” Our Lord here joins faith and repentance together, in order to teach us, that the rigours of Penance, and the profession of Christianity, are inseparable. During his mortal life, he was a penitent God, ever occupied in expiating our sins, to appease the justice of his eternal Father. Surely we should follow his example. If the Holy of Holies fasted, prayed, and wept, what should not be done by such vile wretches as we?

2. Sin must necessarily be punished, either by him who commits, or by God, against whom it is committed. If sinners do not punish themselves in time, the Divine Justice will

punish them in eternity. The flames of Hell must punish what the waters of penance have not effaced. Is it not therefore better to weep for a few days, than to burn for eternity?

3. To be reconciled with God, it is not enough to prostrate ourselves before a priest, cover our heads with ashes, and our whole bodies with hair-cloth. If we have not a sincere sorrow for our sins, if we do not entirely renounce our criminal attachments, we are impostors, and not penitents. Prayers, alms, fastings, and macerations of the flesh, are but the outsides of repentance—the hatred of sin is its very spirit and essence.

Implore God's mercy for having hitherto led a life so opposite to the Gospel; and beg of him the grace to live for the future, as the first Christians did, in the constant practice of penance.

“Unless you do penance, you shall all perish alike.” *Luke, xiii.*

“To penitents I say, to what purpose is it that you be humbled, if with this you be not changed?” *St. Austin.*

Thirteenth Day.—*On Delay of Conversion.*

1. BY deferring so long to give myself up to God, it should seem as if I intended to escape out of his hand. Is it then a misfortune to belong to him? To-morrow——To-morrow! why not to-day? why not at this very moment? Will my chains be more easily broken to-morrow? will my heart be less hard?—no, certainly. Time that weakens every thing else,

adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

2. What is it that prevents our obeying the voice that calls us to repentance? What is it that terrifies us? That there is great difficulty in changing our lives, must certainly be granted: but what should not a Christian do, who adores a crucified God, and who looks up to heaven? If we have any thing to fear, it should be the abuse of God's graces.

3. There is time to come. But can I call it mine? Is it a possession I am master of? God waits for me, it is true—the Scriptures tell me so, but still it doth not tell me how long I am to live. He that promised pardon to those that repent, has not promised another day to those who continue in their vices. Perhaps I shall have time; and perhaps I shall not. Must not I have lost my senses, to trust my salvation to a mere *perhaps*?

Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.

“I said now I have begun.” *Ps. lxxix.*

“We cannot be too cautious where eternity is at stake.” *St. Greg.*

Fourteenth Day.—*On Human Respect.*

1. What will the world say? Let it say what it will—should the talk of fools hinder you from being wise? But what will my acquaintance say? They will say, that you fear God more than you fear man: the greatest libertines will secretly admire you, and acknowledge with-

in themselves that you are doing right.—But what matters it, after all, what people may say of you, provided you do your duty, and that God be satisfied?

2. O what cowardice, to blush at the gospel! To wear the livery of a prince is held honourable—is it then shameful to wear that of Jesus Christ? The lowest mechanics make open profession of the trades they follow; and yet Christians, in the church, blush at being thought Christians! The Son of God will deny before his Father in Heaven the Christian that shall have denied him before men.

3. What, then! is there any thing in Jesus that you should be ashamed of? Is his name infamous? Is it disgraceful to follow his maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blasphemer; you probably may even glory in it, and yet you blush at being a good man. But let people say what they will, the man that is most esteemed is he who serves God with most fidelity, and who openly professes himself to be a follower of Christ.

Ask yourself seriously, whether this phantom of the world doth not frighten you, and prevent your fulfilling the obligations which the Christian religion imposes?

“I do not blush at the Gospel.” *Romans, I.*

“Why should you fear or be ashamed, when armed with the sign of the cross?” *St. Austin.*

Fifteenth Day.—Diffidence in Ourselves.

1. WE have nothing to fear so much as ourselves. Our own weakness is more alarming

than the united powers of Hell. A thought, a word, a single look is enough to overcome us. Angels have rebelled, Adam hath fallen, Solomon has bowed to idols, Peter hath denied his master. When cedars have yielded, how shall oziars stand.

2. Our own heart is our most dangerous enemy: our senses and our passions are always conspiring against us: we are vanquished almost without a struggle. Let us then never be so weak or foolish as to trust to ourselves. Many whom torments could not shake, have wretchedly perished in a slight temptation: they were victorious over tyrants, but vanquished by concupiscence.

3. There is no man, of how exemplary soever a conduct, that should not tremble at the justice of God, because he cannot be certain whether he be worthy of love or hatred. To the all-seeing eye of Infinite Perfection, the very Angels themselves shall not appear without blemish. Sanctity may be lost in a single moment, and the Saint may be transformed into an odious reprobate. We should all, therefore, cry out with St. Philip of Neri, "watch me, O Lord, "this day, for abandoned to myself I shall "surely betray thee."

Beware of the occasions of sin: the most dangerous are often what you are least afraid of.

"Let him that thinks he stands, take heed "lest he fall." I Cor. iv.

"Though you be in a place of safety, do not "on that account think yourself secure." St. Bernard.

Sixteenth Day.—*Use of Divine Grace.*

1. **WHATEVER** grace we have was dearly purchased: our Saviour gave his blood for it. Wherefore, to reject a pious thought, to resist an holy inspiration, is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends he proposed to himself in dying for us.

2. We are accountable to God, not only for the graces we have received, but also for those which he intended to confer on us, provided we ourselves had not put an obstacle to them. His sun shines, but we shut our windows against it. Are we the less indebted to him for its light?—no; for we may, if we please, make use of it.

3. Many years, perhaps, has God been inviting us in vain; soliciting, reprehending, and threatening us to no manner of purpose. But let us remember, that he is a *Creditor* who will not thus be put off, and that the longer our debt is unpaid, the more strictly will he require the interest. There is possibly a measure of sins which may force him at last to abandon us.

Thank the Almighty now for all his gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond, with docility, to all the suggestions of his grace for the future.

“From him to whom much hath been given, much will be required.” *Luke*, xii.

“Grace is followed by Judgment.” *St. Basil*.

Seventeenth Day.—*Good Use of Time.*

1. **THE** loss of time is one of the greatest misfortunes in the world. This life, so short ! all its moments so precious !—yet we live as if it were never to end, or as if we had nothing to fear hereafter.

2. Alas ! if a damned soul had but one single moment of the time we now squander away, what good use would he make of it ! Every instant of our life we may purchase a happy eternity. The opportunity of enriching or amusing ourselves, we never miss ; but the means of salvation appear to us indifferent.

3. The day that is best employed, is not always the one that has most forwarded our temporal affairs, but that which has added most to our merits, and which God has been best pleased with. Let us always so regulate our time, that God and our salvation may be our constant objects.

Renew the resolution you have taken to serve God faithfully ; and be firmly persuaded, that the time which is not employed for God, is no more than so much time lost for ever.

“ God hath given to no person time for sinning.” *Eccles. xv.*

“ You have leisure to become a philosopher ;
“ you have none to become a Christian.” *St. Paul.*

Eighteenth Day.—*Use of the Sacraments.*

1. **THE** sacraments are the channels of divine grace : through them the merits of Christ

abundantly flow into our souls. We must therefore take care to approach them worthily; for otherwise his merits will not avail us, nor will our salvation of course be possible.

2. The abuse of the sacraments is an evil of the first magnitude. They were instituted as the means of life; but when perverted lead to eternal death. There is no medium: they must be either our food or our poison. How dreadful, then, must it be to reflect, that after so many confessions we should be so little improved, that after repeated communions we should still follow the same sinful course!

3. The unworthy communicant receives his own condemnation, and becomes as it were incorporated with his own ruin. What answer can he give, when called to account for his baseness? How shall he hope to escape, when arraigned for such daring profanations?

Examine yourself carefully upon the use you have made of the sacraments, and receive them for the future as if death were immediately approaching.

“Let a man prove himself.” *1 Cor.*

“There are bad Christians who are called
“by the name of faithful, and who are not
“such; by whom the sacraments of Christ are
“dishonoured and profaned.” *St. Austin.*

Nineteenth Day.—*On the Mass.*

1. A SACRIFICE is an exterior or visible offering made by a lawful minister to God alone, in testimony of his supreme dominion. Our absolute dependence upon God, and the

homage we owe him, render sacrifice essential to religion. Hence, from the beginning of the world it has been always offered. Abel, Noah, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty; and a variety of sacrifices were prescribed in the written law of Moses.

2. All these, however, were only weak figures of the sacrifice of Christ upon the cross; for sin was too great an evil—its guilt was of too black a dye—to be ever removed by the blood of sheep and oxen. No other atonement could possibly compensate for its enormity, than the invaluable sufferings of a God: therefore did he come. “In the head of the book it was written of him, “that he should do the will of his Father.” By the one oblation of himself, he paid off all our debts, he closed up the abyss of separation, cancelled the hand-writing of sin that lay against us, and the sanctified he perfected for ever.

3. Was not this enough? Most undoubtedly it was: nay, one drop of his blood was fully adequate to all these purposes. Why then is the same sacrifice daily renewed in the Mass? Why is he still immolated upon our altars? Why is his body mystically drained of his blood, by the separate consecration of the two species? —Because his love for us would have it so: he would leave us a standing memorial of his death: he would daily apply to our souls the infinite merits thereof, just as he prays for us still, though his prayer on the cross was already heard for us: he would, as a Priest for ever, ac-

according to the order of Melchisedech, continue to the end of time the same unbloody sacrifice : he was willing that his faithful on earth, united, not only in spirit, but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love, and the most perfect act of adoration.

Make a resolution to hear Mass every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose go to the church as you would to Mount Calvary ; adore Jesus Christ, in his state of humiliation ; pay him your homage with fervour at the foot of the altar. It is shameful in us, and most displeasing to him, that he should be so much deserted in the midst of our churches, and that his court should be so empty, whilst earthly kings have their levees crowded.

“ In every place there is sacrifice, and a pure victim is offered to my name.” *Malac. i.*

“ He will then be our victim indeed, when we sacrifice ourselves to him.” *St. Greg.*

Twentieth Day.—*On Alms Deeds.*

1. We minister to Christ when we relieve the poor. He abides in the Eucharist to receive our adoration, and to become our nourishment : he abides in the poor to excite our compassion, and to be fed by us in our turn. Happy the man who gives alms to Jesus ! but wretched is he who refuses to assist him ! Shall we feed our dog, and let Christ famish with hunger !

2. What we give to the great ones of the earth may, in a great measure, be considered as forfeited ; but what we present to God is always attended with advantage. He gives it back with interest. He repays with liberality

the crumbs that are given for his sake: his rewards are laid up, even for *a cup of cold water*. Play, luxury, and debauch, have ruined innumerable families, but alms have impoverished no one.

3. Men at the day of judgment shall be accountable for their alms; but what answer can the unfeeling rich ones make, when the poor shall accuse them—when Jesus Christ himself shall reproach them with their insensibility? “Go, ye cursed, into eternal fire. “I was hungry, and you gave me not to eat; “I was naked, and you did not clothe me,” &c. A heart that is hard to the poor is the heart of a reprobate; but, on the contrary, a soul that is truly charitable, is a soul predestined. What can our Judge say against us, when he shall see our clothes upon himself, when he shall see our bread and our money in his own hands? We shall approach his awful tribunal with confidence, provided the poor be our advocates.

Consider seriously how you behave to the poor; whether you treat them as members of Jesus Christ, by doing them all the good in your power.

“He gives at interest to the Lord, who has “pity on the poor.” *Prov. xix.*

“Give unto all, lest he whom you refuse “should be Jesus Christ.” *St. Austin.*

Twenty-first Day.—*On bad Example.*

1. BAD example has damned more souls, than the preaching and good example of all the Saints together have ever been able to save.*

2. Were the gates of hell to be laid open, scarce would any one be found that would not say, *it is such or such-a-one that has damned me.* O what a reproach!—We are commanded to love our enemies; why then should we destroy our souls, which have never done us an injury? A man who has been unfortunate enough to ruin souls redeemed by the blood of a God, hath much reason to fear for his salvation. What can we reasonably hope from Jesus Christ, after having torn from him what he hath so dearly purchased? O fathers and mothers, who do not live as Christians ought to live, it were far better for your children that they had never been born!—you have given them life only to put them to death—that dreadful death which is eternal! When they shall require of you the Heaven they have lost, what will you be able to answer them?

3. Let us clothe ourselves with Jesus Christ, according to the words of the Apostle: let his conduct, his virtue, and his spirit shine forth in us, so that *he* may be remembered when *we* are seen. We contribute not less to our neighbour's salvation by an edifying life, than we do to his damnation by a scandalous one.

Be very careful to do nothing that may scandalize your neighbour; and humbly beg pardon of God for the sins you have occasioned.

“Woe be to the man by whom scandal cometh.” *St. Matt. xviii.*

“The scandalous sinner must answer for the crimes which his bad example hath caused to be committed.” *Salrian.*

Twenty-second Day.—On Mortification.

1. We are not Christians merely to be rich, and to live at our ease. It was not necessary to institute Christianity for that purpose: the world might have been left as it was, under the empire of passion and opinion. The life of a Christian is a crucified life: unless the cross be embraced, faith must be renounced.

2. What doth the Gospel say? "Blessed are those that weep: woe be to you, O rich, who have your consolation in this world!" such is the language of the Holy Ghost. But it is now looked on as nonsense, to believe that felicity consists in tears, and that the rich are unhappy.

3. The son of God was to die on the cross, that he might take possession of his glory; the Saints have arrived at Heaven but by the path of sufferings. Shall we then imagine that what the Son of God and the Saints have so dearly purchased, shall be given to us for nothing? No: the cross is the distinctive mark and portion of the elect: a soul which suffers nothing, and is resolved to suffer nothing, bears the strongest character of a reprobate. We must of necessity either suffer in this world or in the next.

Adore Christ crucified, and beg of him the grace to participate now in his suffering life, that you may be one day a partaker in his life of glory.

"Whoever doth not carry his cross is not worthy of me." *Luke xiv.*

“What a shame, to be a delicate member of a head crowned with thorns !” *St. Bernard.*

Twenty-third Day.—*On Conformity to the Will of God.*

1. The greatest happiness of a rational creature is, to will that which his Creator willeth. It is in this, precisely, that real sanctity consists. The Saints are Saints only because their will corresponds with the will of God. Whatever virtue we may possess, if we have not that of conformity to the divine will, we are not truly virtuous.

2. A soul that is not satisfied with the will of God seems in doubt, in some measure, of his authority. To desire that what he ordains and permits in this world should go on otherwise than it does, is to desire that God should not be master. Every thing that happens to us, happens by his order: and is it not just to acquiesce in whatever is ordained by infinite wisdom?

3. All things but sin fall out by God's appointment. Though his arm be raised to strike, we are sure that his hand is conducted by his heart. What have we to fear from a heart that loves us? We will then desire nothing but what he pleases: we will not complain of losses, sickness, trouble, &c.—The name and the nature of these things are changed as they pass through the hands of God. What the

an advantage, a grace, and a favour from Heaven, when considered in the order of providence.

Renounce your own will, and beg of God that his may be accomplished in you.

“Be it so, Father, because it is thy will.”
Matt. xi.

“He is pleasing to God, to whom God is
“pleasing.” *St. Austin.*

Twenty-fourth Day.—*Confidence in God.*

1. GOD is the greatest parent of mankind ; our Lord Jesus Christ has taught us to call him *Father*. Not a hair can even drop from our heads without his knowledge. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of his protection, or be slow in trusting ourselves to his guidance !

2. The *insects* are an object of his care ;—how much more we who are created to his image, and redeemed by the blood of his only begotten Son. If God feeds the infidels, who know him not ; if he heaps favours on the impious, by whom he is blasphemed ; what will he not do for Christians, who honour and love him ?

3. Our affairs are much better off when in his hands, than they can be in our own : let us, therefore, leave them all at his disposal. He is at the same time our Father and our Creator. The tenderness he has for his children obliges him to take care of them. He has promised us

his protection—he will then be as good as his word. Sooner shall the heavens and the earth be destroyed, than that man should perish who places his confidence in God.

Examine your heart, and see whether your confidence be worthy of the goodness of God, and the merits of Jesus Christ.

“Thou art my God; my lot is in thy hands.”

Psalm xxx.

“Throw yourself upon him; he will not withdraw to let you fall.” *St. Austin.*

Twenty-fifth Day.—*On the Love of God.*

1. GOD has loved us to such a degree as to give us his only Son. Had he any thing better he would have given it us: it is not buying our love too dearly, to purchase it at so dear a rate? A trifling bounty from a fellow-creature is entitled to our love; why then shall we not love a bounty that is infinite? Why doth its being infinite render it less amiable?

2. God has strictly enjoined me to love him: is a commandment rigorous, which orders us to love what is infinitely worthy of our affections? He commands us to love him with all our hearts: is a heart so small as mine, too much for a God so great? But in saying *all*, he admits of no exception. Whatever share I give him, if I give him not all, I give him nothing.

3. If eternity could have an end, the torments of the damned in Hell, even to the day of judgment, would not be too much to obtain

this heavenly love. There is not one of these miserable souls that would not think itself happy, provided, that after ages of sufferings, it could love that infinite beauty. We can love God if we please; every moment invites us to it. Not to do so while it can be done, is a monstrous insensibility.

Disclaim every love but that of God alone, and endeavour to love him above all things.

“If I have not charity I am nothing.” 1 Cor. xiii.

Twenty-sixth Day.—*Love of Jesus Christ.*

1. **NOTHING** was ever purchased at so dear a rate as my soul. A divine life was given to redeem it. I deserved Hell—justice cried out for punishment; but Christ would listen only to the emotions of his heart; it pleaded in my behalf, and I obtained forgiveness. If I return him not life for life, the least I can do is to return him love for love.

2. The dog that I feed watches, caresses, and attends me. Jesus has given his blood for me, and continues to give me himself; yet I am still insensible. Learn then, ungrateful soul—learn, I say, thy duty, from a brute! thy dog is thy teacher and thy judge. If his example reform not thy heart, thou art more brutal than he.

3. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we then be ungrateful only to Christ; shall he alone find

us hard-hearted? Had we ever a friend that sacrificed himself for us?

Beg the love of Jesus from Jesus himself. Without his grace we shall never be able to love him.

“If any one love not the Lord Jesus, let him be accursed.” *1 Cor. vi.*

“If I belong to him entirely for having created me, what shall I add for having been redeemed, and redeemed in so excellent a manner?” *St. Bernard.*

Twenty-seventh Day.—*Love of our Neighbour.*

1. IF we love not our neighbour, we cannot love God. Whatever good we do, is to no purpose, if we do not love our brethren.—Even martyrdom itself will not avail us without charity.

2. “This is my commandment,” said Jesus, “that you love each other as I have loved you.” Had mankind nothing else than Christ’s love to endear them, they are objects of esteem for that very reason. Since our Saviour has loved them, shall we refuse to do so?

3. Do we love all men as Christ has loved them? Do we thirst for their salvation as he did? Do we do by them as we would be done by?

Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly: firmly purpose to promote their salvation, and never to do what may offend against Charity.

“He that loveth his neighbour hath fulfilled the law.” *Rom. xiii.*

“By charity alone, the children of God are distinguished from the children of Satan.” *St. Austin.*

Twenty-eighth Day.—*Love of our Enemies.*

1. SO essential is charity to the Christian religion, that we are obliged to love even our enemies: Christ hath given the commandment, and set the example. God orders it, and shall we find it hard to obey? A God forgives his very executioners, and shall we refuse a pardon to a brother?

2. “He that will not forgive, shall not be forgiven.” God will not pardon us, but on the condition that we pardon others. If we seek revenge, we call down God’s anger upon us. We must either love our enemies or hate ourselves.

3. It should seem that two Christians who hate each other, are not really professors of the same religion; for how can they approach the same altar—eat the same food—believe the same Heaven—and hope to be together eternally? Mutual hatred is allowed but to the devils—it belongs to them alone. There is not a more formal sign of reprobation, than that of refusing to pardon an enemy: and a soul in such a disposition may be looked on as marked for Hell.

Examine your heart at the sight of the crucifix; and if you feel a hatred for any person, take sentiments of charity from the wounds of Jesus.

“He that hates his brother is a murderer.”
1 *John* iii. 15.

“You a Christian, and yet desire to be revenged! but Christ hath not yet taken vengeance.” *St. Austin.*

Twenty-ninth Day.—*Imitation of Christ.*

1. The Son of God, when he united his divinity to our human nature, became the model of Christians. He is the head of the predestined: we are therefore bound to resemble him.

2. The manners of the world are carefully studied; but the life of Jesus Christ is hardly thought upon. Courtiers form themselves upon their prince; philosophers have been imitated even in their faults. Did we ever seriously strive to imitate Jesus? Have we taken any pains to follow his example, or to copy after the virtues of his holy life?

3. What shall we say for ourselves at the awful tribunal of Divine Justice, when we shall be compared to our model; when the life of Jesus shall be opposed to our life—his humility to our pride, his wounds to our delicacy, his sweetness to our anger and impatience? &c. Ah! what a monster is a Christian without Christianity! Baptized, and a slave of the devil! under the banners of the cross, yet a follower of the flesh of the world! We must then renounce our baptism, or conform to the life of our Saviour.

See whether you bear any resemblance of the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus.

“Master, I will follow thee wheresoever thou goest.” *Matt. viii.*

“Without cause am I a Christian, if I follow not Christ.” *St. Bernard.*

Thirtieth Day.—*On Fervour in the Service of God.*

1. **LET** us have as much zeal for God as he has for us. He acts exteriorly but for the perfection of our souls. All the desires of his heart—all the cares of his providence—all the tenderness of his mercy are referred to this. O what a subject of confusion for tepid souls!

2. Were we to judge of God by our own indifference, it might be said that he does not deserve our services, and that his rewards are very trifling. What idea can be had of a master whose servants attend him carelessly and without the smallest affection? We dishonour God, we cry down his services, as often as we perform negligently what he requires of us. Woe be to the man who does the work of God without attention!

3. An action done for God, how trifling soever it may be, is of far greater value than the most renowned exploits of heroes. If we pique ourselves upon so much courage in labouring for vanity, what should be done when we are employed for eternity! What! the servants of the Devil spare no pains—they do not complain

of what they go through—they are ever indefatigable. Is Jesus Christ then less considerable than the Devil? Is Paradise less valuable than Hell? Hell then shall be, as it were, our instructor: we are to love God as much as the damned hate him; we are to serve God as much as the world serves the Devil. Is this too much?

Examine your conduct with respect to the service of God; consider the actions in which you are most remiss, and excite yourself to perform them henceforth with a fervour worthy your master.

“Fervent in spirit, serving the Lord.” *Rom.*

“Let the ardour you formerly had for the world, be now entertained for him that created it.” *St. Austin.*

Thirty-first Day.—*On Devotion to the Mother of God.*

1. A MORE pure, more excellent, or more amiable being than this glorious Virgin, was never yet created. God having, from all eternity, destined her to be the mother of his Son, it was proper she should be embellished with every created excellence, and that her dignity and influence in Heaven should far surpass the dignity and influence of all the other Saints. Most justly then is she entitled to our veneration, respect, and confidence.

2. Let us put ourselves under her protection; let us recommend ourselves to her prayers. How great soever our wickedness,

or how numerous soever our faults may have been, let us always have recourse to her, and hope, through her prayers, for the grace of our conversion. Her charity is so great, her interest is so powerful, that she must always plead successfully for the repenting sinner.

3. But let us never forget, that to honour her properly, is to imitate her virtues; that to persevere in sin, upon the hopes of her future intercession, is equally absurd, impious, and detestable. Her hatred of this error should be always before our eyes. Her purity, her mildness, her patience should be ever present to us.

“Hail, full of grace.” *Luke, 1.*

“O Name! under which no one should despair.” *St. Austin.*

CONCLUSION.

1. AS Christians, it would be very profitable for us to reflect every morning, that we have on that day a God to glorify, a Saviour to imitate, our souls to save, our bodies to mortify, virtues to acquire, sins to satisfy for, Heaven to seek after, Hell to fly, eternity to meditate on, time to improve, temptations to resist, the Devil to resist, our neighbour to edify, our passions to subdue, the world to guard against, and, perhaps, death and judgment to undergo. Reflect seriously on all those important truths, and they will not only incite you to begin the day well, but also, in the course thereof, to make the affair of your eternal salvation your principal study.

2. As it is also a duty of the last consequence to conclude the day properly, nothing can prove a more powerful incitement thereto, than the serious consideration of the many spiritual and temporal blessings which God hath bestowed on you; the various evils from which his providence hath hitherto preserved you; and the absolute uncertainty whether you shall ever uncloset your eyes to behold the next morning. Thousands, who had as good a right to expect it as you, were nevertheless disappointed. The very bed on which you lie is a *memento mori*, or kind of sepulchre; and sleep the image of death. What unaccountable rashness then must it be, for a sinner to compose himself to sleep in a state of mortal sin, without first endeavouring to appease the wrath of God by an act of contrition, or some other spiritual exercise of piety and devotion; since that very night, perhaps, his soul may be required of him.

3. Let us then guard against this danger by a faithful discharge of every Christian duty: let us frequently exclaim, with the Prophet, "Enlighten mine eyes, O Lord, that I may never sleep in death, lest the enemy, at any time, may say, I have *prevailed* against him."

"He that desires to make any progress in the service of God, must begin every day with fresh ardour; he must, as much as possible, keep himself in the presence of God, and, in all his actions, have no other object in view but that of promoting the divine honour." *St. G. Borromeus.*

MEDITATIONS

ON THE APOSTLES' CREED,

Which may be used with great spiritual profit by Religious Societies, or Private Families assembled together in common prayer at night, or at any other time most convenient, on Sundays, Holydays, &c.

THE METHOD.

THIRTEEN Paters and Aves are annexed to these Meditations, in honour of Jesus Christ and his twelve apostles. The Meditations to be read by the head of the family or community, to which the assistants should hearken with the most devout attention. The prayers to be recited partly by the head and partly by the assistants.

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for evermore. Amen.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall declare thy praise.

V. O God, incline unto mine aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost;

R. As it was in the beginning, is now, and evermore shall be, world without end. Amen.

Let us pray.

PREVENT, O Lord, we beseech thee, our actions by thy holy inspirations, and carry

them on by thy gracious assistance, that every prayer and work of ours may always begin from thee, and may by thee be happily ended; through Christ our Lord. *Amen.*

Let us recite the Lord's Prayer.

OUR Father, &c. Give us this day, &c.

Let us recite the Angelical Salutation.

HAIL, Mary, &c. Holy Mary, &c.

Let us recite and devoutly meditate on the different Articles of the Creed.

FIRST ARTICLE.

“ I BELIEVE in God, the Father Almighty, Maker of Heaven and Earth.” Let us attentively consider, in this first article of our Creed, the infinite power, wisdom, and goodness, which our Almighty and Sovereign Lord God has displayed in the creation of the Heavens and of the Earth, and of things visible and invisible therein contained. He drew us out of the abyss of nothing, and made all things for our use and service. He gave us rational and immortal souls, stamped with his own image and likeness, and capable of knowing, loving, and serving him on Earth, and of enjoying him for all eternity in the kingdom of Heaven. This is the noble, the blessed, and the glorious end for which he has vouchsafed to create us; and should it not be our chief study and care to answer this happy end, by

dedicating ourselves to him for time and eternity, and by employing all our senses and all the faculties of our souls, in his love and service, and for his greater honour and glory? With this intention let us say, "Our Father," &c. "Give us this day," &c. Hail, Mary," &c. "Holy Mary," &c.

SECOND ARTICLE.

"AND in Jesus Christ, his only Son our Lord." Let us now meditate on the great benefit of our Redemption, and the boundless mercy of the only begotten and eternal Son of God; who, when four thousand years had elapsed after the creation and fall of our first parents from their original innocence, out of pure love and compassion came down from Heaven, to reconcile us to his eternal Father, and to purchase mercy, grace, and salvation for us, by the effusion of the last drop of his precious blood. Thus he became our Jesus, our Christ, our Redeemer, our Saviour, our High Priest, our Mediator, our King, our Lord, and our Sovereign Master. He claims and challenges us, therefore, as his sole right and property. We belong to him by every title that dominion or jurisdiction can confer. We are his by creation, his by preservation, his by the title of his all-ruling providence. We are his, in a very special and particular manner, by virtue of our redemption. As Christians, we derive our name from him, and are his members and temples, dedicated and

consecrated to him by the solemn vows and covenant of our baptism. Let us then offer all our thoughts, words, and actions, to his honour and glory, and let us employ our whole lives in loving and serving him faithfully; saying, for this end, the prayers which himself and his Church have taught us. “Our Father,” &c. “Give us this day,” &c. “Hail, Mary,” &c. “Holy Mary,” &c.

THIRD ARTICLE.

“*WHO was conceived by the Holy Ghost; born of the Virgin Mary.*” We are now to meditate on the wonderful mystery of the incarnation and the temporal nativity of the Son of God. When the fullness of time, appointed for the redemption of mankind, was come, the second person of the blessed Trinity assumed our flesh in the womb of his blessed mother; that the divine and human nature being thus united in his person, he might be capable of satisfying divine justice for the injury which God had received by sin. He became man for our salvation, not in the *ordinary*, but after a *supernatural and incomprehensible manner*, by the operation of the Holy Ghost. But although the incarnation, considered particularly as a work of divine mercy, goodness, and love, be particularly attributed to the Holy Ghost; and although the three Persons of the blessed Trinity, essentially possessing the same undivided powers, have equally concurred therein; yet this wonderful work was

effected only by the second Person: his sacred body was formed of the most pure blood of his Virgin Mother, without the least violation of her virginal integrity, and a most perfect soul was created to animate his body. Being thus miraculously conceived, he was also, after the space of nine months, miraculously born in a stable at Bethlehem, under the reign of Augustus Cæsar. As man, being at the same time true God, he subjected himself to all our infirmities and miseries, sin only excepted, of which he was incapable. At so early a period as at his very first entrance into the world, he was pleased to suffer for us, and to give us, in his tender infancy, the most perfect example of poverty, humility, and mortification; that he might thereby manifest to us the infinite riches of his mercy and goodness, and teach us to despise the sinful vanities of the world. He discovered himself to the Shepherds by a choir of angels from Heaven, to shew that he came to be the Saviour of the Jews. He manifested himself also to the eastern Magi by a star from Heaven, to shew that he was likewise come to be the Saviour of the Gentiles.—He continued to live in a poor, private, and retired manner, till he was thirty years of age, when he began to preach the Gospel, to cast out devils, to cure the dumb, the deaf, the lame, and blind, and to work the most stupendous miracles, in favour of a people the most ungrateful on the face of the earth. Let us not imitate them; let us rather embrace our divine Redeemer with all the affections of our souls, and ever

retain a most grateful sense of the innumerable benefits he has conferred on us; devoutly saying, "Our Father," &c. "Give us this day," &c. "Hail, Mary," &c. "Holy Mary," &c.

FOURTH ARTICLE.

"*SUFFERED under Pontius Pilate; was crucified, dead, and buried.*" Let us here meditate on the dolorous mysteries of our dear Redeemer's passion, crucifixion, death, and burial. To show the greatness of his love for us, and the plenteous redemption which he brought us, he was pleased to suffer every kind of torment with which human nature could be afflicted. "What was sufficient for our salvation," says St. Bernard, "was not sufficient for his charity." When he could have saved us with a single drop of his blood, he redeemed us with a deluge thereof, after a painful life of thirty-three years. His passion began in the Garden of Gethsemani, at the foot of Mount Olivet, near Jerusalem, and ended only on Mount Calvary; Tiberius being then emperor of Rome, and Pontius Pilate governor or president of Judea. He suffered in his soul and in his body—in his senses and in all his members, from the sole of his foot to the crown of his head. He was buffeted and spit upon; he was mocked and insulted; he was scourged; he was crowned with thorns; and, at length, his hands and feet were pierced and fastened with gross nails to an ignominious cross; and, after hanging alive thereon,

between two thieves, in the most excruciating pains, for the space of three long hours, he expired, and gave up his blessed soul into the hands of his eternal Father. After his death, his sacred body being taken off the cross on Good-Friday, in the afternoon, and being embalmed, according to the custom of the Jews, by Joseph of Arimathea and Nicodemus, it was wrapped up in linen cloth, and laid in a new monument, hewn out of a rock near Mount Calvary.—O let us not then repay the boundless love of our crucified Redeemer with sin and ingratitude, but let us rather make the best return we are able of love and gratitude to him, who suffered so much for our sake; devoutly saying, “Our Father,” &c. “Give us this day,” &c.—“Hail, Mary,” &c. “Holy Mary,” &c.

FIFTH ARTICLE.

“*HE descended into hell: the third day he rose again from the dead.*” Here let us meditate how our Saviour’s blessed soul, when separated from his body, descended into hell, or the dreary prison where the souls of the holy Patriarchs and Saints of the old testament were detained, until he had paid the price of their redemption, and opened for them the gates of Heaven, which had remained shut against mankind from the fall of Adam until that time.—We may judge how the presence and sight of their so long wished-for Redeemer turned their gloomy prison into a paradise of delights, and occasioned unspeakable joy to

the holy souls to whom he came to preach the gospel of redemption, release from their tedious captivity, and carry up with him to Heaven at his ascension, as the first fruits of his victorious triumph over sin and death. Having comforted them by these happy tidings, his blessed soul, after remaining part of three days subject to the laws of death, returned from this prison to the sepulchre, and being reunited to his body, he rose early in the morning on the third day from the bowels of the earth, by his own divine power, and was the first who from death rose to a glorious and immortal life.—His resurrection is a perfect model for us to copy after. Let us endeavour to imitate it by a spiritual resurrection from the death of sin to a new life of grace, so as to continue for ever to live with him, and to return no more to the death of mortal sin. For this end let us implore his divine assistance; saying with devotion, “Our Father,” &c. “Give us this day,” &c. “Hail, Mary,” &c. “Holy Mary,” &c.

SIXTH ARTICLE.

“HE ascended into heaven, and sitteth at the right hand of God, the Father Almighty.” Let us here meditate how our Divine Redeemer, after accomplishing the great work of our redemption, ascended triumphantly from the top of Mount Olivet into the kingdom of heaven, on the fortieth day after his glorious resurrection, in the presence of his Apostles and Disciples, till a cloud at length interposed and

took him out of their sight. He then withdrew his visible presence from the world; raised human nature above the choir of Saints and Angels, to the highest seat in the kingdom of Heaven, where, in full possession of the glory of his eternal Father, he pleads for us with the powerful eloquence of his sacred wounds, which he incessantly represents to HIM, in quality of our High Priest, Mediator, and Advocate.—O what a comfortable reflection, to think that we have such an affectionate friend in the court of Heaven! O what encouragement to raise our hopes! what inducement to follow him with our hearts, and ascend after him in spirit and affection! For this end let us beseech him to break the chains of our sins and the fetters of our passions, which so unhappily tie down our affections to the Earth; devoutly saying, “Our Father,” &c. “Give us this day,” &c.—“Hail, Mary,” &c. “Holy Mary,” &c.

SEVENTH ARTICLE.

“*FROM whence he shall come to judge both the quick and the dead.*” Here let us meditate on our blessed Redeemer’s return at the end of the world, with great pomp and majesty, in quality of Sovereign Judge of the living and the dead. As soon as the last trumpet shall sound these words in the four corners of the earth, “Arise, ye dead, and come to judgment!” the whole race of mankind, both the good and the wicked, are to appear before his awful tribunal, in sight of Mount Calvary, in

order to give a strict account of all their thoughts, words, and actions : for, besides the particular judgment that is passed on every soul immediately after death, the justice of God requires that a general judgment should also take place, in order that the children of Adam should be assembled together, and receive their sentence, either of eternal salvation or eternal reprobation. O let us make a timely provision for this woeful day, in order that we may then meet with a favourable judgment, and be entitled to receive the happy sentence of the elect ; saying for this end, “ Our Father,” &c. “ Give us this day,” &c.—“ Hail, Mary,” &c. “ Holy Mary,” &c.

EIGHTH ARTICLE.

“ *I BELIEVE in the Holy Ghost.*” Let us now meditate on the great work of our sanctification, which is particularly attributed to the Holy Ghost, the third person of the ever-blessed Trinity ; because he is the love of the Father and the Son, and because it is from God’s love to us that all sanctity, all grace, all justification and virtue flow. For which reason the Apostle says, “ the charity of God is poured into our hearts by the Holy Ghost, who is given to us.” We first receive the Holy Ghost and are made his living temples at the font of baptism, and afterwards we receive him in a more perfect manner in the sacrament of confirmation, &c. O what a happiness it is to possess this divine and heavenly guest in our souls ! and how solicitous should we be to invite him into our

hearts, engage him to stay with us, and to make our souls his dwelling-place for time and eternity! Let us devoutly implore this greatest of blessings, saying, "Our Father," &c. "Give us this day," &c. "Hail, Mary," &c. "Holy Mary," &c.

NINTH ARTICLE.

"*THE Holy Catholic Church; the Communion of Saints.*" We are now to meditate on the infinite goodness and mercy of God, who, by a special grace, has vouchsafed to call us to the light of his true and saving faith, and to include us within the pale and bosom of his one Holy, Catholic, and Apostolic Church, in preference to so many thousands, in different parts of the world, left in ignorance, or buried in the darkness of error and infidelity. This grace of our vocation is so signal a blessing, that it calls upon us for our most grateful acknowledgments, and will render us more culpable at the last day than pagans or infidels, if, instead of living up to our holy profession, we dishonour it by the immorality of our lives. On the contrary, if we square our actions according to our belief; if we shew the purity of our religion by the purity of our morals, and live as becomes worthy members of the Catholic Church; we shall assuredly be made partakers of all spiritual blessings and treasure thereof, and benefit by all the prayers, sacrifices, and good works, which are wrought therein by our fellow members: for as there subsists a common union between all the parts of the human body, there subsists, in

like manner, a common or general union in spirituals between all the parts of Christ's mystical body, the holy Catholic Church. O what an inestimable blessing then must it be, to live and die in the communion of this Church! and, on the contrary, what a grievous loss and misfortune to be cut off therefrom by excommunication, like rotten and dead members separated from a natural body by amputation! Let us beware of incurring the like misfortune, and beseech the Almighty to grant us grace to be always obedient hearers of the pastors of his Church, those spiritual guides to whom he has committed the care of our souls; saying for this end, "Our Father," &c. "Give us this day," &c.—"Hail, Mary," &c. "Holy Mary," &c.

TENTH ARTICLE.

"*THE Forgiveness of Sins.*" Here let us also meditate on a second signal advantage which may be obtained within the pale of the holy Catholic Church. Besides the mutual communication in spirituals, and participation of good works, that subsist between all the parts of the Church in their three different states—viz. the Saints in heaven, the souls in purgatory, and the true believers on Earth, who compose the Church triumphant, sufferant, and militant—the Apostles also teach us, in this article of their Creed, that there is a power left by Jesus Christ to his Church, to forgive the sins of such as truly repent, and properly apply for absolution. Original sin has been already remitted by the sacrament of baptism, and the

actual sins committed after baptism are pardoned in the sacrament of penance, when duly administered by the pastors of the Church, and received with the proper dispositions on the part of the repenting sinner. Let us therefore beseech the Father of Mercies to grant us these dispositions, saying, "Our Father," &c. "Give us this day," &c.—"Hail, Mary," &c. "Holy Mary," &c.

ELEVENTH ARTICLE.

"*THE Resurrection of the Flesh.*" Let us here meditate on a third signal privilege reserved in the next life for the living members of the holy Catholic Church. On the last day there will be a general resurrection of the dead, when the whole human race, which at the fall of our first parents had been sentenced to return to their original dust, shall arise again to receive their final and irrevocable doom. As soon as the angel, by the sound of his trumpet, proclaims the awful summons, "Arise, ye dead, and come to judgment!" the bodies of all the children of Adam, re-animated by their respective souls, shall instantaneously, in the "twinkling of an eye," issue forth out of their several graves and sepulchres, never more to be separated for an endless eternity. But, alas! how very different will be the manner of the resurrection of the reprobate from that of the elect! for whereas the bodies of the former shall arise in a condition suitable to their deserts—that is, foul, hideous, heavy, inactive, and only fit to be the fuel of everlasting flames, (immortal indeed they

shall be, but to no other end than to endure immortal torments,)—so those of the latter shall arise glorious, beautiful, immortal, and impassible, brighter than the stars, and more resplendent than the sun. This glorious state of immortality is infallibly reserved for the bodies of such Christians as in this life have been as it were consecrated by receiving the holy sacraments, and particularly the Eucharist; since Christ himself expressly declares, “He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.” O let us then frequently approach this heavenly banquet, with the proper dispositions, that thereby our bodies and souls, being preserved pure from the corruption of sin, may both arise together at the last day to a happy immortality. That this may be our happy lot, let us, with the most fervent devotion, say, “Our Father,” &c. “Give us this day,” &c.—“Hail, Mary,” &c. “Holy Mary,” &c.

TWELFTH ARTICLE.

“*LIFE Everlasting.*” This is the fourth and final blessing attainable within the pale of the holy Catholic Church, and reserved for the children of light in the next world. It is the last end of man, the ultimate reward that awaits true faith, animated by charity and good works, and it essentially consists in the clear vision and fruition of God. O let us lead such lives here on earth, that we may hereafter live with Jesus Christ, in the glory of his eternal Father, for ever and ever: and that this may be our happy

case, let us devoutly say, "Our Father," &c.
 "Give us this day," &c.—"Hail, Mary," &c.
 "Holy Mary," &c.



SALVE, REGINA.

HAIL, happy Queen! thou mercy's parent,
 hail!

Life, hope, and comfort of this earthly vale:

To thee we Eva's wretched children cry;

In sighs and tears to thee we suppliants fly.

Rise, glorious advocate! exert thy love,

And let our vows thine eyes of pity move.

O sweet, O pious maid! for us obtain,

For us who long have in our exile lain,

To see thy Jesus, and with him to reign.

V. Pray for us, O holy Mother of God;

R. That we may be made worthy of the
 promises of Christ.

V. Pray for us, O ye holy Apostles, and all
 ye Saints of God;

R. That we may be, &c.

Let us Pray.

We beseech thee, O Lord, that by the intercession of the blessed and glorious Virgin Mary, of thy holy Apostles, and of all thy Saints, thou wouldst vouchsafe to protect and defend us from the snares of the enemy, and conduct us unto life everlasting. *Amen.*

DEVOTIONS FOR THE SICK.

INSTRUCTION.

THE state of sickness and sufferings is to be regarded as a fatherly visitation, whereby God knocks at the door of our hearts, to put us in mind of our mortality. It is a call from heaven; a timely warning to prepare for eternity, by spending the remainder of our life in the love and service of our Creator. It is the *touchstone* of patience; the school, or rather the *hardest* of penance, resignation, and every christian virtue. It is the *test* of our love, by which we may judge whether we acquit ourselves of duties that are agreeable to nature, in conformity to the will of God, or only do them because they are agreeable to our own will. We know not what we are until we are tried. It costs us nothing to say, "We love thee, O God, above all things," or to shew the courage of martyrs at a distance, when we have nothing to cross or thwart our inclinations; but that love is sincere which stands the proof.

If we loved God sincerely, we would on all occasions embrace, desire, and find no happiness but in the accomplishment of his holy will. We would be prepared to bear whatever crosses and calamities he is pleased to send us, with a patient resignation. We would rejoice, in them as the greatest blessings, and the sources of immortal crowns. We would regard them as precious talents, to be improved by the in-

crease of our love and affection for God, and the exercise of the most heroic virtues of self-denial, patience, humility, &c.

To be dejected and impatient under sickness and trials, to indulge murmurs and complaints, to repine, and call ourselves wretched and unhappy, &c. are signs that an inordinate self-love reigns in our hearts, and that we seek our own inclinations more than the will of God, who has bequeathed the cross to his elect as their portion and inheritance in this world. It is in vain that we take the name of Christians, or pretend to follow Christ, unless we also carry our cross after his example. It is in vain for us to expect to be glorified with Jesus, unless we also suffer with Jesus. He sacrificed himself for us on the cross, that he might unite us on it eternally to himself. We cannot arrive at heaven by any other road. If we courageously embrace our cross, God will be our comfort and support, as he was the comfort and support of the holy martyrs under the most severe trials. He will not forsake us, unless we first forsake him by sin.

Too nice and anxious a care of health, is also an evident sign of inordinate self-love and hatred of mortification. Nevertheless as a man is not master of his own life or health, he is bound to take a moderate and reasonable care not to throw either of them away, nor neglect the essential prescriptions of physicians in the simple and ordinary remedies and succours of medicine. But he who trusts more in the art of physicians, than in the Lord, deserves to

be disappointed, like Asa, King of Juda, who became the victim of death because he placed more confidence in his physician than in God. Wherefore a Christian in his sickness should in the first place consider God as his chief physician; make his peace with him, and seek the health of his soul, by having recourse to the holy sacraments in due time, whilst he is in a condition to receive them with the proper dispositions. If he be in debt, or has any restitution or satisfaction to make, he should take care to have these obligations discharged to the best of his power. He should settle his temporal affairs without delay, that he may wholly apply his thoughts afterwards, without any disturbance, to the care of his immortal soul. He ought to beg of God to extinguish in him all self-love, and to dispose of him as he pleases. He ought to excite in his soul devout acts of faith, hope, charity, contrition, patience, resignation, &c. He should endeavour to sanctify his sufferings, by receiving them from the hand of God, by bearing them in the spirit of penance, by offering them in satisfaction for his sins, and by uniting them with the sufferings of his blessed Saviour and Redeemer Jesus Christ.—“*Omnia si perdas, animam servare memento.*” “Although you should lose every thing else, be careful to save your soul.”

A Prayer in the beginning of Sickness.

O MY God, I accept of this sickness with which thou art pleased to visit me, as a favour from thy fatherly hand. I accept of all its circumstances and consequences, in satisfaction for my sins. Thou hast given me health and strength, O Lord, and thou hast taken them away; may thy holy name, O Lord, be blessed for ever. I bow down my whole soul to adore thee, in all thy appointments. I resign myself entirely into the hands of thy providence, and acknowledge that thou dost treat me with too much indulgence. I know I deserve greater evils than those I now endure, and that I merit, by my sins, pains infinitely greater than even the pains of hell, where I would long since have been, had not thy pure mercy interposed between my soul and thy justice. Alas! how many are now suffering there for crimes less than mine? My pains are nothing in comparison to theirs. I have no reason to complain.—O may thy holy will be done on earth as it is in heaven. I offer myself, with an entire submission, to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest. May this sickness be to the honour of thy holy name, and to the good of my soul. But, O Lord, have regard to my weakness, and deal not with me according to my sins; but according to the multitude of thy tender mercies have compassion on me. Confirm my soul with strength from above, that I may be

patient under all uneasiness, pains, disquietudes, and difficulties of my illness. Grant that I may carefully submit to them, as a just punishment of my manifold offences, and duly offer them in conjunction with the sufferings and death of my blessed Redeemer on the cross, through whose merits I look for mercy, and hope to possess eternal life. Have pity on me, O most loving Father! clothe me with thy grace, and receive me into the arms of thy mercy. Create a clean heart within me, O God, and renew an upright spirit within my bowels; cast out from thence whatever profanes or defiles thy temple; destroy and root out what is displeasing to thee, and lay in me the foundation of a new life, either for this world or the world to come. I am heartily sorry that I ever offended thy infinite goodness, in thought, word, deed, or omission. I most humbly implore thy pardon for all my sins. I now purpose not to offend thee any more, and to avoid every thing that may be to me an occasion of sin. I resolve to make restitution and satisfaction for the injuries I have committed. For the love of thee, I sincerely forgive all those who have injured me or done me wrong: I beseech thee to pardon them, and grant them the same blessings that I desire for my own soul. With the utmost humility I also heartily beg pardon of all those to whom I have given any offence; whether by ill example, by words, deeds, or any other way, deliberately or unknowingly. Thou seest, O Lord, how frail I am, and that I am nothing but dust and

ashes; preserve me from all temptations, and be thou my defence against all the assaults of the evil spirit, that in this sickness I may no ways offend thee; and if this is to be my last, I beg of thee so to direct me by thy grace, that I may not neglect the necessary means of salvation, or be deprived of any of those powerful helps which thou hast in thy mercy ordained for the good of my soul. Prepare it, O Lord, for its passage into eternity; that being perfectly cleansed from all my iniquities, I may be admitted one day into the kingdom of thy glory, there to love and praise thee for ever in the company of thy blessed angels and saints. *Amen.*

“ Lord, thy thorns are my roses, and thy sufferings my paradise.” *St. Felix.*

“ Tears of devotion are sweeter than the joys of theatres.” *St. Augustin.*



A Prayer before receiving the Viaticum.

O MY blessed Redeemer Jesus Christ, I firmly believe thou art really present in this venerable sacrament, which I am now about to receive by way of viaticum. I believe it contains thy sacred body and blood, accompanied with thy soul and divinity. I desire to receive this heavenly banquet, for thy honour and glory, and the good of my soul, that I may be happily united to thee. I desire to commemorate thy sufferings as thou hast commanded. But how shall I dare to approach

thee? so wretched a worm, to so infinite a majesty! so filthy a sinner, to so infinite purity and sanctity! It is therefore in thy mercy that I place my whole trust; and since thou art pleased to invite thyself unto so poor, so wretched, so mean a cottage, as this of my breast, vouchsafe, I beseech thee, to grant me those graces, that reverence, humility, and devotion, which may prepare a fit abode for thy reception. Cleanse my soul from every foul stain of sin, clothe it with the nuptial garment of charity, and adorn it with all virtues. I come to thee like Magdalene, that I may be delivered from all my evils, and that I may embrace thee, my only good. I detest, with my whole heart, all the sins of my past life, because they have offended thy goodness. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. I am sorry for them, and will be sorry for them as long as I live. I will bewail them in the bitterness of my soul. They are many and grievous, 'tis true, yet they are nothing when compared to thy boundless mercy, and to the infinite ransom of thy precious blood. Forgive me then, sweet Jesus, for thy mercy's sake; have pity on me and save me, since thou forsakest none that place their hope in thee. I love thee, my God, with my whole heart and soul, above all things in heaven or on earth! at least I earnestly desire so to love thee, and consecrate myself eternally to thee. O come and take full possession of my heart for ever; I offer it to thee without reserve: O come and inflame it with the celestial fire of thy divine

love ; and let nothing in life or death ever more separate me from thee. O sweet Jesus, prepare me for a worthy reception of the blessing thou art now about to bestow on me. I adore and worship thee, humbled in mind and body, and confess myself to be nothing but dust and ashes in thy presence. It is my confidence in thy goodness that makes me presume to approach thee, for I cannot but acknowledge myself infinitely unworthy. *Domine non sum dignus, &c.*

For a Prayer after receiving the viaticum, see page 121.



A Prayer before Extreme Unction.

O LORD Jesus Christ, who in the abundance of thy mercy hast provided powerful resources for relief in all our necessities, grant me grace to have recourse to them with such worthy dispositions, that my soul may partake of all those great advantages and salutary effects which thou hast appointed in their institution. Thou hast instituted the sacrament of Extreme Unction for the benefit of the sick, who, in the extremity of life, stand in need of more graces, more helps, and more consolation, than ever. I now desire to receive this heavenly medicine, for the ends for which it has been instituted. I am willing to be anointed, as thou has commanded by the apostle St. James. Grant, I beseech thee, that this holy Unction may produce in me all its happy fruits, by healing

my soul from the ulcers of sin, by fortifying me against all temptations, by supporting me in the hour of anguish and distress, and by preparing me for a happy passage out of this life, or whatever may be thy holy will. Shouldst thou foresee that my health may be conducive to thy greater glory, and expedient for my eternal salvation, let this be the means to restore it. I absolutely submit myself to thy divine will and pleasure. I wish not to live but to serve thee. Dispose of me as thou knowest best : do with me as thou pleasest. All I desire is the accomplishment of thy most holy will. Give me health or sickness, life or death ; give me whatsoever thou pleasest : not my will, O Lord, but thine be done ; it is a greater happiness to fulfil thy will than to enjoy ten thousand lives. O how happy should I be, if the destruction of my body could repair the injury I have offered to thy divine Majesty ! My *eyes*, alas ! have seen vanities ; my *ears*, have been open to detractions, to profane and unprofitable discourses ; my *tongue* has many ways offended thee, both in speaking and tasting ; my *hands* have contributed to many follies ; my *feet* have often gone astray in the paths of vanity and sin. By this holy anointing, and the prayers of thy Church, pardon me, O Jesus, all the sins I have ever committed by these my five senses. Let those avenues through which sin has made its way into my soul, be now shut to the world ; let my eyes be open to thee alone, my Jesus ; let my ears be now attentive to thy commands, and to thy call ; let my tongue be

solely employed in crying out for mercy; let my prayers ascend like incense in thy sight; let my hands be lifted up to heaven for pardon; let my feet walk in thy ways; and let my heart be the living temple of the Holy Ghost. Into thy hands, O dear Jesus, I commend my spirit. In thee I will live, in thee I will die, in thee I will abide, and in thee I hope to possess eternal rest and heavenly joy, for ever and ever. *Amen.*



A Prayer after Extreme Unction.

O MY God, thou hast created, redeemed, and sanctified me; thou hast preserved me in many dangers both of soul and body; thou hast nourished me with the adorable sacrament of thy body and blood, and granted me the grace to receive the rites of thy Church, preferably to so many others, who are carried off by a sudden death, without being favoured with those succours and graces which thou hast bestowed upon me, a most ungrateful sinner. For these and all thy other blessings, I offer thee innumerable thanks. O that I had as many tongues and hearts, as there are stars in the heavens, atoms in the air, and creatures in the universe; how willingly would I employ them all in praising, loving, and glorifying thee! To thee I resign my heart: receive it as an holocaust. Into thy hands, O Lord, I commend my spirit: receive me, O dear Jesus, in thy mercy—receive me into thy loving arms, which were stretched forth on the cross for my redemption—receive me into the embraces of thy infinite charity.

I do not desire to be freed from my pains—thou knowest what is best for me: do but take from me all murmuring, and give me patience to suffer whatever thou wilt, and as long as thou pleasest. Should it be thy divine pleasure to inflict on my weak body and languishing soul, greater punishments than I now suffer, my heart is ready, O Lord, my heart is ready to accept them, and to suffer in whatever manner and measure may be most conformable to thy will. This one grace I most earnestly beg of thee, my God—that *I may die the death of the just*, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of thy glory, there to see and enjoy thee in the company of the blessed, for a never-ending eternity. *Amen.*



SHORT ACTS OF VIRTUE

In time of Sickness.

I ACKNOWLEDGE, O Lord, that I am a sinner: accept, therefore, of what I now suffer in atonement for my sins. Help me to receive, with submission and resignation, whatever afflictions thou shalt please to send me.

I am content to suffer here, provided thou dost spare me hereafter. I know that it is by many tribulations we must enter into the kingdom of heaven. I know that those who would be glorified with Jesus, must also suffer with Jesus. I am convinced that the sufferings of this present time are not to be set in competition with the eternal glory which shall be

revealed in us. I believe that the present momentary and light tribulation worketh in us, above measure, an eternal weight of glory.

I offer myself, and all that I have or am, to thee. Do with me, my God, whatever thou pleasest. Shall I not drink the cup which my father hath given me? Not my will, but thine, be done.

O sweetness of my heart, and love of my soul! take off my heart and thoughts from this world, that all my comfort may be in thee. O when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts? when shall sin be no more? Wound my heart with thy love, that it may relish nothing that is earthly. O that I had never offended so good a God! O that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

O my God, all my hopes are in thee. Thro' Jesus Christ my Redeemer, I hope for mercy, grace, and salvation.

O sweet and adorable Jesus! O spotless Lamb! O innocent Victim! who by thy passion and death hath effaced the sins of mankind—blot out my iniquities, and do not permit that thy sufferings should become useless to me.

Look, O God, on this poor piece of clay, and help me in my distress. O my Jesus! I love thee—I love thee above all things, and desire to love thee alone, because thou alone art worthy of my love.

I cast myself into the arms of thy holy love. I abandon myself entirely to thy blessed will.

My unworthiness humbles and confounds me ; but the sight of thy wounds, O Jesus, proclaims aloud how great thy mercy is, and how far it exceeds my misery.

O boundless love of my Jesus ! inflame my heart with thy heavenly fire. Consume in me all earthly affections, and confirm my soul in thy holy love for ever.

O Jesus, torn with stripes, pierced with thorns, and weltering in blood, for my sake ! teach me to endure, for the love of thee, the anguish and inconvenience of my infirmities and sickness.

O Jesus, raised upon the cross, attract me now most powerfully to thyself, that my whole occupation may be to love, praise, and adore thee for ever. Hail, sacred wounds of the hands and feet of Jesus ! Hail, precious streams of blood, that flowed from those painful wounds ! Infinite praise, honour, and glory be to thee, my amiable Redeemer, for suffering such pains for the love of me. Ah, how does it pierce my heart with sorrow, to contemplate thee, and to consider the torments thou didst suffer for my salvation !

Hail, sacred wound of the side of Jesus ! hail, blessed passage to the sacred heart of my divine Redeemer ! O that I could contemplate thee with the love of a Magdalene, and melt into tears of sweet devotion in honour of thee ! By the sacred wounds of thy hands, of thy feet, and of thy side ; by the precious streams that flowed from them ; by thy blessed heart, burning with love for me ; I beg and beseech thee never to forsake me, but to grant me

whatever thou seest necessary for the sanctification of my soul.

Glory be to the Father, who by his power hath brought me forth from nothing, and made me to his own image and likeness. Glory be to the Son, who by his wisdom hath delivered me from hell, and opened for me the gates of heaven. Glory be to the Holy Ghost, who by his mercy hath sanctified me in baptism, and still continues to sanctify me by the graces which I daily receive. Glory be to the three adorable persons of the blessed Trinity. O may I behold and glorify eternally in heaven, what I believe, adore, and worship on earth—one God in three persons, the Father, the Son, and the Holy Ghost. *Amen.*

“Here we have no permanent city, but we seek that which is to come.” *Heb. xiii. 14.*

“While we are in the body, we are strangers from the Lord. *2 Cor. v. 6.*

“Whether we live or die, we belong to the Lord.” *Rom. xiv. 8.*

PREPARATION FOR DEATH.

INSTRUCTION.

THE last moments of a Christian are not only the most precious of his life, but to him of the last importance, as on them depends his eternal lot. 'Tis then that Satan uses his utmost efforts to accomplish the ruin of a soul. His snares and batteries are more subtle and violent

at the extremity, than at any other period of life, for it is then, as the Apostle says, (Rev. xii.) “he cometh down, having great wrath, knowing that he hath but a short time.” Hence it becomes the indispensable duty of every soldier of Jesus Christ, frequently to exercise himself in acts of faith, hope, charity, confidence, fortitude, and perseverance, that by the familiar use of these spiritual weapons during life, he may be enabled to encounter the mortal enemy of his soul in his last conflict, and defeat all his malicious designs.

When the disorder of a sick person has the appearance of danger, every spiritual help should be offered him before he loses the use of his senses; for which reason it would be very unfriendly to flatter him with the hopes of recovery, or to be negligent in exhorting him to make the best use of the little time which perhaps he has to live, in preparing for his voyage to eternity; and since a truly penitential spirit is the best security to a Christian in life or death, he ought to be urged to secure it to himself by the most perfect acts of compunction, resignation, faith, hope, and divine love. For this purpose he should keep himself as much as possible in the divine presence, and in the blessed company of Jesus Christ, the perfect model of suffering Christians. He should converse frequently with him; cast himself in spirit at his feet, like Magdalene; bewail his sins in the bitterness of his soul; and cry out for mercy while there is yet time for mercy. He should place a crucifix or picture of his crucified

Redeemer before his eyes ; think often upon his passion, his agony in the garden and on the cross ; consider him nailed and fastened on that bed of sorrow, without moving either hand or foot, or having any other pillow to support his head but a crown of thorns. He should fly to his bleeding wounds, there to bathe his soul, and find a cure for all his disorders. He should be excited, by these considerations, to make a voluntary sacrifice of himself to the Divine Will ; bear all his pains with patience ; accept of death as the just punishment due to his sins ; and offer it up, in union with the death of Jesus Christ, that being united thereto, it may become precious in the sight of the Lord. He should frequently raise his thoughts above this world, and fix them on heaven, making it the object of his contemplation, and the centre of all his desires. He should consider what a happy thing it is to see and enjoy God eternally ; and that the longer he remains here below, the more he lies exposed to the danger of offending him. Far, therefore, from being disturbed at the thoughts of quitting a wicked, treacherous, and deceitful world, he should rather endeavour to enter into the sentiments of St. Paul, who “longed to be dissolved, and to be with Jesus Christ.” Instead of being sorry or unwilling to be disengaged from a frail body, subject to a thousand infirmities, he should rather, like King David, thirst after the happy hour that is to put him in possession of that eternal kingdom of glory, for the enjoyment of which he was created.

In effect, if the *seafaring man* longs for his arrival in the port of his destination ; if the *military man* wishes for the end of the campaign, and longs for the day that is to restore him to his friends, crowned with laurels, and enriched with spoils and trophies ; if the *wearied traveller* pants after his native soil, and wishes for the end of his journey ; if the *captive* longs to be freed from his chains ; if the *farmer*, after the toils and fatigues of the winter, rejoices at the bright prospect of the approaching harvest ; -- why should not a *Christian* long for the end of the laborious winter of this life, in order to *reap* the sweet fruits of his past labours ; why should he not be charmed with the well grounded hope of *entering* into the joys of his Lord, and finding the gates of heaven open to receive his soul ; why should he not wish to be *rescued* out of the stormy sea of this world, and arrive *safely* in the harbour of eternal life ; why should he not long for the end of the *spiritual warfare* wherein he is constantly engaged, in order to receive that never-fading *crown of glory* which is reserved in the kingdom of heaven for such as *conquer* ; why should he not welcome the happy hour of his death, which is to restore him to his native country, fix him in his proper habitation, secure him from the embarrassments and snares of this mortal life, and translate him to the glorious society of the holy apostles, martyrs, confessors, virgins, and an innumerable host of heavenly citizens, who await for him, and long to congratulate his happy arrival ? “ Who amongst us,” says St. Cyprian, “ who had for a long time been a sojourner in a

foreign country, would not anxiously desire to return to his native soil? What person would not wish for a prosperous gale of wind to waft him with expedition to his favourite home, that he might the sooner embrace his friends and relations? Heaven is our native country: here we are but strangers, captives, and pilgrims. Here we have no permanent city; but there we shall be at home in our Father's house. Here we are exiles and travellers, hastening to the end of our journey. This world is a tempestuous ocean, full of rocks and quicksands, wherein we are constantly tossed to and fro by storms and hurricanes, tortured between hopes and fears, and every moment exposed to the danger of being shipwrecked. O how happy are they," continues St. Cyprian, "who after being delivered from these storms and hurricanes, have happily arrived at the haven of everlasting bliss! How happy are they who are removed from the dangers of sin, and freed from the assaults of the Devil, and the conflict of their passions! How happy are they who are withdrawn from the miseries of this perishable life, and have put on a glorious immortality! Who would not rejoice to obtain everlasting rest, out of the reach of danger? Who would not cheerfully quit this sinful Babylon, to spend an eternity in the presence of God, and live for ever with Jesus Christ, in the company of millions of saints and angels? O blessed be that Divine Providence, that infinite goodness, which has provided a better world to receive us, and there promises us eternal life!" Hence hath St. Teresa

exclaimed, "O Death, I know not who can fear thee, since it is by thee that we find life."

Too great a love of life betrays a want of that lively faith and confidence which, by fortifying the mind of a Christian, enables him to stare death in the face, and despise that king of terrors. It is now more incumbent on us than ever to comply with the obligation we lie under, of suppressing inordinate self-love in our hearts, and to do not our own, but the will of our heavenly Father; for how inconsistent would it be to desire, that *his will may be done on earth, as it is in heaven*, if, upon summoning us to quit this world, we are reluctant, and unwilling to obey his call? With what propriety can we say, *thy kingdom come*, whilst we evidently betray a desire of remaining here in a state of bondage to our passions and subjection to the devil, rather than accept the invitation to go and live with Jesus Christ, in the kingdom which he has purchased for us at the expense of his sacred blood? To die well or ill, is all that should give us trouble. We know for certain that death is the only way to eternal happiness; that the cross is the ladder by which we should ascend to heaven; and that through many sufferings and tribulations we must endeavour to enter into it. Christ himself died before he entered into his glory. We cannot arrive at heaven by any other road. It is the only gate to life everlasting. It is a passage from a valley of tears to a region of unspeakable bliss. It is a deliverance from a continual warfare, in which we are surrounded with a thousand dangers of perishing. It is a

happy exemption from the temptations of the Devil, the world, and the flesh, which are our capital enemies. Animated, therefore, with a bright prospect of eternal happiness at our departure, we should consider the pangs of death as nothing else but the breaking down of that partition which stands betwixt the soul and the sight of its sovereign good.

“The body is a tottering edifice, which must necessarily fall, that the soul may be at rest. It is like the scaffolding which architects make use of to erect a palace; but which they take away after the building is finished.” *Clement XIV.—Picture of Man.*



SHORT ACTS OF VIRTUE,

Which may be leisurely and distinctly suggested to sick persons in time of danger; yet so as not to fatigue them with too much reading.

O MY God, I firmly believe whatever thy holy Catholic Church believes and teaches, and with the assistance of thy divine grace, I will die in this belief. Increase, O Lord, and strengthen my faith.

In thee, O Lord, I place my whole confidence. I hope to possess eternal life through thy infinite mercy and the merits of my Saviour Christ Jesus. O let me not be confounded for ever. My God! I love thee with my whole heart and soul above all things, because thou art infinitely good and worthy of all love.

I love my neighbour, nay, and even my enemies, for the love of thee. O my God, it

grieves me to the soul for having so ill served so good a master. O that my heart could break asunder with sorrow for having offended thee by the sins of my past life. O that I had never offended so good a God! O unhappy day that I neglected to love thee! Too late, too late have I began to love thee! I confess mine iniquities are many and grievous, but they cannot lessen my confidence in thy mercies, which are infinitely greater than my sins.

I most humbly ask pardon for them. I detest them because they displease thee. O God, be merciful to me a sinner. O grant me a true and sincere contrition, and let not the enemy of my soul have any power over me, either now or at my last hour.

Pardon me, O Jesus. Hear me, O Jesus. Save me, O Jesus. I renounce from this moment, and for all eternity, the Devil and all his works. I abhor all his suggestions and temptations. I will by no means give admittance or consent to them.

Grant me, O Lord, the most precious gift of final perseverance, that whenever my hour comes, I may die in thy grace. I beg pardon of all those whom I have any ways offended, and I sincerely forgive all those who have any way offended or injured me, or who wish me any kind of evil whatsoever.

I recommend my soul to God my Creator, who made me out of nothing; to Jesus Christ my Saviour, who redeemed me with his blood; to the Holy Ghost, who sanctified me in the water of baptism.

Praise, honour, and glory be to thy name for ever, O my God, for all the graces and benefits which I have received from thy bounty during the whole course of my life.

May thy providence be ever blessed and praised, for all the sufferings I have endured: O, receive them in satisfaction for my sins. I offer up to thee, O my crucified Redeemer, all that I now suffer, or may have yet to suffer, to be united to, and to be sanctified by thy passion.

I am content to suffer here, in hopes that my momentary pains and sufferings will be soon changed into an eternity of happiness and comfort.

Let the flesh suffer and perish, so that the spirit may be safe. Scourge and afflict my body, but spare my soul for all eternity. Here wound me, here burn me, here cut me asunder; but spare me at my last hour.

My whole confidence, either of living or dying well, is grounded on the infinite merits of my Redeemer's death and passion, and the blood he hath shed for my sins.

Receive, O eternal Father, his precious merits, in full satisfaction for all my offences. O let me never be separated from thee.

Wound my heart with thy love, that it may relish nothing that is earthly. Take off my thoughts from this mortal life, that all my comfort may be placed in thee alone.

Dispose of my soul, that it may be prepared at thy call to go forth to meet thee, and become thy habitation for ever.

To thee I resign my heart and bequeath my soul. O do not cast me off amongst the reprobate, but make me fit to appear in thy sight.

O happy hour! when shall I behold thee? O sweet Jesus! when shall I appear before thy face? When shall I be disengaged from this earthly habitation, that I may come to the enjoyment of thee? When shall I be released from this prison, this miserable Babylon, this place of banishment, that I may bless thy name, and join with thy angels and saints in thy everlasting praise?

When shall I lay down this cumbrous weight of flesh, and be delivered from this body of death, which I have loved too well?

Thou hast in thy justice decreed that I should die. I most humbly submit to the sentence, and readily accept it in the spirit of penance, in order to honour thee by the sacrifice of my life, and to give a proof of my obedience to thy orders.

I am content to die for thy glory, and to testify that I love thee better than myself.

I am content to die, that I may no longer offend thee, but that I may love thee, possess thee, praise thee, bless thee, and glorify thee for ever in Heaven. I am content to die, to expiate by my death and suffering, all the sins which I have committed since I came into the world.

I am ready and willing to be deprived of every thing I have loved upon earth. I renounce all the vanities of the world, and now willingly bid farewell to this vale of tears and miseries.

Heaven is my happier home. Paradise is much more pleasant and agreeable, and death is the path that leads to it.

O happy news of my departure! I hope I shall soon hear the choirs of angels sing forth the immortal praise of my God. To dwell one day in this holy palace, in the company of the blessed, is better than to be a thousand years in the tabernacles of sinners.

Let slow death then hasten on, that dying I may be no longer exposed to the dangerous occasions of sin, but that I may see and enjoy thee, my God, in paradise, and love thee eternally in the regions of bliss and immortality.

O heavenly Jerusalem! O beautiful city of God, my happy home! When shall I arrive in thy sacred tabernacles?

Take courage, my soul. The hour approacheth. Eternity comes on. Thy miseries and sorrows will soon have an end.

Thou art going to the nuptials of the Lamb. Thou art going to the land of the living.—Thou art going to a kingdom where the God of all glory displays his grandeur with the greatest magnificence.

O welcome the approaching hour of death, which is to remove thee to a better life, and to translate thee from misery to felicity, from death to immortality.

Jesus Christ was crucified and died for thee. Be ready then to die for him, that thou mayest enjoy him in the kingdom of heaven, which he has promised to those who put their trust and confidence in him. [*Here the assistants*

may shew a crucifix to the sick person.] Contemplate him expiring on the painful bed of the cross, without any other pillow to support his head but a crown of thorns. Behold his merciful arms extended to embrace thee. See his sacred side laid open to grant thee admittance to his heart. See his blessed head laid down to give the kiss of peace. See at how dear a rate he has purchased thy salvation. See what he suffered for thy sake. Embrace him with the most tender affection, and with a firm confidence that thou wilt soon see him in heaven, whom thou now beholdest fastened on a cross. Yes, my divine Redeemer, I embrace thee with all the affections of my soul. I depend on thy merits, and take shelter in thy bleeding wounds. I trust thou wilt not suffer me to be for ever miserable, because thou art infinitely good and merciful.—Since I have thy blood to plead in my behalf, why should I fear? Why should I tremble at the thoughts of death, when I consider that thou hast satisfied for my sins, paid my debts, and laid down thy life for my salvation?

I am not afraid of hell, though I have deserved it; because my dear Jesus has purchased heaven for me.

I hope in his mercy; and all the artifices of the infernal spirits shall never induce me to relinquish my hope.

In spite of them all, I will sing eternal praises to thee, O blessed Trinity—Father, Son, and Holy Ghost; I will adore thy mercies, and will possess and love thee for ever.

I will now say what, perhaps, I shall not be able to say at my dying moments—"O Father of mercies, and God of all consolation, into thy most merciful hands I recommend my soul, both for time and eternity."

Now instead of then, when perhaps I may be deprived of the use of speech and reason, I offer thee, O Lord, my heart, my life, my agony, my pains, my anguish, my distress, and my death, to be united to the bloody sweat and agony of my dear Saviour Jesus Christ.

Now, as well as at the time of my departure, I renounce Satan, and declare my abhorrence of whatever evil thoughts he shall then suggest to me.

O God of my heart, my portion, and my inheritance for ever! I desire to love thee, as the angels of heaven love thee. O how good hast thou been to me, and how ungrateful have I been to thee? I grieve from the bottom of my heart that I ever offended thee, who art infinitely amiable. Forgive me, dear Jesus! forgive me, O Father of mercies!

O my God and my all! my soul doth thirst after thee. When shall I come and appear before thee, O thou fountain of mercy! O who will deliver me from this body of death! I desire to be dissolved, and to be with Christ; for Christ is my life; and to die will be my gain.

How lovely are thy tabernacles, O Lord God of Hosts! I love the beauty of thy house, and the place of thy glorious abode. "The eye hath not seen, the ear hath not heard, nor hath it entered into the heart of man to conceive,

what excellent things God hath prepared for those who love him."

What have I more to do with the world?—And in heaven, what can I desire but thee only, O Lord? Now dost thou send away thy servant in peace.

I am weary of this life. I willingly take my leave of this world and of all terrestrial objects.

Nothing, O good Jesus! nothing more shall ever separate me from thee.

O holy Mary, mother of God, who didst assist at the death of thy beloved Son Jesus, obtain for me the grace of an happy death.—Glorious St. Michael, prince of the heavenly host, intercede for me at the hour of my death, that I may depart this world in the grace and favour of my Creator.

O holy Angel Guardian, to whose care God in his mercy has committed me, stand by me at the dreadful hour; protect me against all the powers of darkness; defend me from all my enemies; and conduct my soul to the mansions of eternal repose.

O all ye blessed angels and saints of God, assist me, by your intercession, in this last and dreadful passage.

O Lamb of God, who takest away the sins of the world, be thou then to me a powerful redeemer and advocate with the Father.

Let those hands, which were nailed to the cross, plead in my behalf, and open to me the gates of heaven.

Be thou a Jesus to me, and save my soul at that awful period. Hide me in thy wounds, and protect me under the shadow of thy wings.

O good Shepherd of souls ! do not forsake me, but conduct my soul into eternal rest.

Suffer thy passion and death to stand betwixt my soul and thy justice ; and let those comfortable words sound then in my ears, “ This day shalt thou be with me in paradise.”

O sweet Comforter of desolate and distressed souls, let me then experience the multitude of thy tender mercies, when my soul shall be in conflict with the pangs of death.

Be mindful of thy poor creature, whom thou hast redeemed with thy precious blood.

Remember thou hast bought my soul at a dear rate. O let not thy precious blood be lost on me, or spilt in vain.

O let not my soul perish, which cost thee so great a price.

Thou hast promised that whosoever shall invoke thy name with faith and confidence, shall be saved ; I invoke thy sacred name, O Jesus, with my whole heart, and with all possible respect and devotion : do not then suffer me to be lost for ever.

Help me, O God my Saviour ; and for the glory of thy blessed name deliver me. Look with an eye of pity on this poor piece of clay, and succour me in my distress.

I beseech thee, by thy sufferings on the cross, especially at that hour when thy blessed soul left thy sacred body, have mercy on my soul at the time of its departure from mine.

Call me to thyself, and receive me into the number of thine elect, that I may praise thee without end.

O Jesus, Son of the living God, have mercy on me.

Give me thy blessing, O most loving Jesus. Lord Jesus, receive my soul.

Receive me, good Jesus, in thy mercy! receive my soul in peace.

Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

Post Hominem Vermis; post Vermem fœtor
& horror:

Sic in non hominem vertitur omnis homo.

A devout Prayer of St. Augustine on the sufferings of Christ.

O GOD! who for the redemption of the world didst vouchsafe to be born—to be circumcised—to be rejected by the Jews—to be betrayed with a kiss—to be bound like a malefactor, and like an innocent lamb to be led to slaughter—to be ignominiously brought before Annas, Caiaphas, Pilate, and Herod—to be accused by false witnesses—scourged with whips—buffeted—defiled with spittle—crowned with thorns—stripped of thy clothes—fastened to the cross, placed between two thieves—to have vinegar and gall given thee to drink—to have thy side pierced through with a spear!—Thou, O Lord, by these most grievous pains, which I, though unworthy, do commemorate, and by thy most sacred passion and death, free me from the pains of hell, and conduct me whither thy mercy did conduct the good thief crucified with thee; who together with the Father and the Holy Ghost, livest and reignest for ever. *Amen.*

A Prayer of St. Jerome in time of Agony.

MERCIFUL Jesus, thou art my strength, my refuge, and my deliverer; in thee I have believed and hoped; in thee have I loved. Call me now, I beseech thee, and I will answer. Stretch forth thy hand of mercy to the work of thy hands, and let me not perish, whom thou hast redeemed with thy precious blood.

It is now time for dust to return to dust, and my spirit to thee who gavest it: Open then, Lord, the gate of life, and receive me; receive me, most merciful Lord, according to the multitude of thy tender mercies, who receivedst the thief on the cross, and now prepare my soul for hearing the same promise of mercy which he did. I am sick, O Lord, and my life is withering away; therefore I come to thee, my physician. Heal me then, my God, and I shall be healed: let me not be confounded; because I put my trust in thee. In thee have I hoped; let me not be cast off for ever.

But what am I, most merciful Lord, that I should speak thus boldly to thee?—I am a sinner, grown up in sin, a rotten carcase, a vessel of corruption, and food of worms. But spare me still, my God; for what victory is there in overthrowing me, who am but as dust before the wind? Forgive me all my sins, and deliver me from my distress.

Arise and help me, Lord; arise and let thy mercy plead for me. Let my prayer ascend before thee, and stretch forth thy hand to help me; for behold I am covered with sin, and

have done evil in thy sight; and there is none can heal me but thou, my God. If thou hadst not paid my ransom, by dying on the cross, should not I have been for ever miserable? Remember then, O merciful Jesus, that I have a share in that price that was paid. It was for me also, though most unworthy, thy blood was shed; let me, therefore, have a part in this mercy.

I confess I have many times offended against thee, and therefore am not worthy to be called thy child; but turn away thy face, I beseech thee, from my sins, and blot out all my iniquities. Deal not with me according to what I deserve, nor chastise me according to my iniquities; but help me, O God, my Saviour, and for the glory of thy name deliver me.—Now at this hour shew mercy to me, and whenever I depart, receive me into the number of thy family, that I may be one of those who are to praise thee for ever.

Prayers to be recited by the Assistants when the Dying Person loses the use of speech.

LORD Jesus Christ! we beseech thee, by thy bitter agony and prayer in the garden, that thou wouldst be pleased to be an advocate with thy eternal Father, in behalf of this thy servant: lay before him (*her*) all those drops of blood which in thy anguish of spirit flowed from thy body, and offer them for the remission of all his (*her*) sins; that in this hour of extremity, he (*she*) may be discharged from that hand-writing of sin

which stands against him, (*her*,) and from that punishment which he (*she*) fears to be too justly due to his (*her*) sins. “Our Father.” “Hail, Mary.”

LORD Jesus Christ! who for our salvation was pleased to suffer death on the cross, we beseech thee to offer up all the anguish and pains thou didst then endure, and most especially at the hour of thy death, in behalf of this thy servant, that they may be accepted in his (*her*) favour, for the good of his (*her*) soul, for the obtaining of a happy hour, and for the release from that punishment which he (*she*) has deserved for his (*her*) sins. “Our Father.” “Hail Mary.”

LORD Jesus Christ! who had such a boundless love for man as induced thee to become man for our salvation, we beseech thee to let this thy infinite charity and goodness towards mankind so plead in behalf of this thy poor servant, that by thy powerful mediation, his (*her*) soul, at the moment of its departure from the body, being freed from the bonds of sin, may find a free admittance through the gates that leads to the mansions of eternal bliss. “Our Father.” “Hail, Mary.”

Lord Jesus Christ! who by thy precious blood hast redeemed us, we beseech thee to imprint deep in the soul of this thy servant the memory of thy most sacred wounds, that having them perpetually in his (*her*) sight, he (*she*) may be encouraged to suffer with patience and resolution, and be armed against all the pangs of death. Thus let him (*her*) cheerfully submit to all the

difficulties of his (*her*) condition, and begin, even here, to be united to thee with a love that shall never end.

Grant him (*her*) now to partake of the fruit of thy holy incarnation, of thy bitter passion, of thy glorious resurrection, and admirable ascension.

Grant that he (*she*) may be sensible of the effects of thy holy mysteries and sacraments, and of all the prayers which are offered by the whole Church.

Remember, O Lord, that thou wast once in the straits of death; and in this extremity, after crying out to thy eternal Father, and commending thy spirit to him, didst expire. Behold now, this thy servant in his (*her*) anguish crying aloud to thee: stand thou by him, (*her*), defend and comfort him (*her*) in this his (*her*) distress, and receive his (*her*) soul into thy merciful embraces.

Remember, O Jesus, that thy arms were stretched forth, thy side opened, and thy sacred head bowed down from the cross: have regard now, we beseech thee, to the soul of this thy servant, which, departing out of this world, seeks refuge in thee; receive it into thy arms, clasp it to thy breast, and there let it hide itself, secured from the attacks of all its enemies, till the anger of God pass over. Into thy hands we commend his (*her*) spirit, which has been created and redeemed by thee; despise not, we beseech thee, the work of thy hands.

O CHRIST JESUS, who wast crucified for our redemption, we beseech thee, by that

love which brought thee from heaven, to have compassion on the soul of thy servant; forgive him (*her*) all his (*her*) sins, and by the merits of thy bitter passion satisfy for all his (*her*) failings, and supply his (*her*) defects; let him (*her*) now experience the multitude of thy tender mercies, and be sensible how good thou, O Lord, art. Dispose now his (*her*) soul by thy grace, that he (*she*) may be prepared at thy call to go forth to meet thee his (*her*) heavenly bridegroom. Grant him, (*her*), we beseech thee, true patience and perfect resignation in his (*her*) pains and anguish. Give him (*her*) full discharge from all his (*her*) sins; confirm his (*her*) faith; strengthen his (*her*) hope; and perfect his (*her*) charity; that, departing hence, his (*her*) soul may be received into thy mercy. O dear Redeemer, by that distress which thou didst suffer on the cross, when thou criedst out to thy eternal Father, we pray thee to shew mercy to this thy servant, in his (*her*) extremity; hear the sighs and desires of his (*her*) heart; and since he (*she*) is now deprived of the faculty of speech, speak thou for him, (*her*), we beseech thee, who art the eternal word, and to whom the Father will refuse nothing.

By thy victory over death, and the infinite merits of thy passion, we beseech thee, on behalf of this thy servant, to have no other thoughts but of peace, of mercy, and comfort, and not of affliction. Bear him (*her*) up against all distrust and despair, deliver him (*her*) from his (*her*) necessities, and be his (*her*) comforter in his (*her*) distress. Let

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those hands which were once nailed to the cross now plead for him, (*her*,) and obtaining his (*her*) pardon, conduct him (*her*) into thy eternal rest. *Amen.*

THE RECOMMENDATION OF A SOUL DEPARTING.

L*ORD have mercy upon us.*
Christ have mercy upon us.
Lord have mercy upon us.
Holy Mary,
All ye Angels and Archangels,
Holy Abel,
All the Choir of the Just,
Holy Abraham,
St. John Baptist,
St. Joseph,
All ye Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. John,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Laurence,
All ye holy Martyrs,
St. Sylvester,
St. Gregory,
St. Augustine,
All ye holy Bishops and Confessors,

Pray for him (her).

St. Benedict,
St. Francis,
All ye holy Monks and Hermits,
St. Mary Magdalene,
St. Lucy,
All ye holy Virgins and Widows,
All ye saints of God, *make intercession for*
him (her).

Pray for him (her).

Be merciful, *spare him (her) O Lord.*
Be merciful, *deliver him (her) O Lord.*
Be merciful, *receive him (her) O Lord.*

From thy anger,
From the danger of death,
From an ill end,
From the pains of hell,
From all evil,
From the power of the devil,
Through thy nativity,
Through thy cross and passion,
Through thy death and burial,
Through thy glorious resurrection,
Through thy admirable ascension,
Through the grace of the Holy Ghost the
Comforter,

Deliver him (her) O Lord.

In the Day of Judgment,
We sinners *beseech thee to hear us.*
That thou spare him (her), *we beseech thee to*
hear us.

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Let us Pray.

DEPART then, O christian soul, out of
this miserable world, in the name of God the

Father Almighty; the Son of the living God, who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim, and Seraphim; in the name of the Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy Martyrs and Confessors, of the holy Monks and Hermits, of the holy Virgins, and of all the Saints of God—let thy place be this day in peace, and thy abode in holy Sion: through Christ our Lord. *Amen.*

GOD of clemency, God of goodness! O God, who, according to the multitude of thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this thy servant (N), and grant him (*her*) a full discharge from all his (*her*) sins, who most earnestly begs it of thee. Renew, O merciful Father, whatever is corrupt in him (*her*) through human frailty, or by the snares of the enemy; make him (*her*) a true member of the Church, and let him (*her*) partake of the fruit of thy redemption. Have compassion, O Lord, on his (*her*) sighs, have pity on his (*her*) tears, and admit him (*her*) to the sacrament of thy reconciliation, who has no hope but in thee: through Christ our Lord. *Amen.*

I RECOMMEND thee, dear brother (*sister*), to Almighty God, and commit thee to his mercy, whose creature thou art; that having paid the common debt, by surrendering thy soul, thou mayest return to thy Maker, who formed thee out of the earth. May, therefore, the

noble company of Angels meet thy soul at its departure. May the court of the Apostles receive thee. May the triumphant army of glorious Martyrs conduct thee. May the crowds of joyful Confessors encompass thee. May the choir of blessed Virgins go before thee; and may a happy rest be thy portion in the company of the Patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in his presence for ever. Mayest thou be a stranger to all who are condemned to darkness, chastised with flames, or punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. May the infernal spirits tremble at thy approach encompassed by Angels, and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate him fly before his face. Let them vanish like smoke, or as wax before the fire; so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in his presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to Heaven. May Christ Jesus, who was crucified for thee, be thy deliverer. May he deliver thee from death, who for thy sake vouchsafed to die. May Christ Jesus, the Son of the living God, place thee in his garden of paradise; and may he, the true shepherd, own thee for one of his flock. May he absolve thee from all thy sins, and place thee at his right

hand, in the inheritance of his elect. O may it be thy happy lot to behold thy Redeemer face to face; to be ever in his presence, in the beatific vision of that eternal truth, which is the joy of the blessed. And, thus placed among those happy spirits, mayest thou be for ever filled with heavenly sweetness. *Amen.*

RECEIVE thy servant, O Lord, into that place where he (*she*) may hope for salvation from thy mercy.—*R. Amen.*

Deliver, O Lord, the soul of thy servant from all dangers of hell, and from all pain and tribulation.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah in the flood.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from all his afflictions.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by his Father.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flames of fire.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lion's den.—
R. Amen.

Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of that unmerciful king.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Susannah from her false accusers.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of Saul and Goliah.—*R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.—*R. Amen.*

And as thou deliveredst the blessed virgin and martyr, St. Thecla, from most cruel torments, vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys.—*R. Amen.*

Let us Pray.

WE commend to thee, O Lord, the soul of this thy servant; and beseech thee, O Jesus Christ, Redeemer of the world, that as in thy mercy to him (*her*) thou becamest man, so now thou mayest vouchsafe to admit him (*her*) into the number of the blessed. Remember, O Lord, that he (*she*) is thy creature, not made by strange gods, but by thee, the only true and living God; for there is no other God but thee, and none can work thy wonders. Let his (*her*) soul find comfort in thy sight, and remember not his (*her*) former sins, nor any of those excesses which he (*she*) has fallen into through the violence of passion and corruption.

For although he (*she*) hath sinned, yet he (*she*) has still retained a true faith in thee, Father, Son, and Holy Ghost ; he (*she*) has had a zeal for thy honour, and faithfully adored thee his (*her*) God, and the Creator of all things.

Remember not, O Lord, the sins or ignorance of his (*her*) youth, but according to thy great mercy be mindful of him (*her*) in thy eternal glory. Let the heavens be opened to him (*her*), and the angels rejoice with him (*her*). May St. Michael the archangel, the chief of the heavenly host, conduct him (*her*). May blessed Peter the apostle, to whom were given the keys of the kingdom of heaven, receive him (*her*). May holy Paul, the apostle and chosen vessel of election, assist him (*her*). May St. John, the beloved disciple, to whom were revealed the secrets of heaven, intercede for him (*her*). May all thy holy apostles, to whom was given the power of binding and loosening, pray for him (*her*). May all the chosen servants and martyrs of God, who in this world have suffered torments for the sake of Christ, intercede for him (*her*), that, being delivered from this body of corruption, he (*she*) may be admitted into the kingdom of heaven : through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. *Amen.*

☞ Should the sick person still continue in distress of agony, it may be proper for the assistants to continue on in prayer, saying Psalms xxi. cxviii.

*The Soul being now departed, the following
Responsory is said.*

COME to his (*her*) assistance, all you saints of God : meet him (*her*), all you angels of God : receive his (*her*) soul, and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest : may they receive thy soul, and present it now before its Lord.

V. Eternal rest grant him (*her*), O Lord.

R. And let perpetual light shine unto him (*her*).

May the Angels present him (*her*) now before the Lord.

Lord, *have mercy upon us.*

Christ, *have mercy upon us.*

Lord, *have mercy upon us.*

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil,

V. Eternal rest grant him (*her*), O Lord.

R. And let perpetual light shine unto him (*her*).

V. From the gates of hell,

R. Deliver his (*her*) soul, O Lord.

V. May he (*she*) rest in peace. *R. Amen.*

V. O Lord, hear my prayer ;

R. And let my cry come unto thee.

Let us Pray.

UNTO thee, Lord, we commend the soul of thy servant (N), that, being dead to this world, he (*she*) may live to thee ; and whatever sins he

(*she*) has committed through human frailty, we beseech thee, in thy goodness, mercifully to pardon : thro' Christ our Lord. *Amen.*

Then, for a conclusion, may be added the following prayer, which may be also said at the burial, for the assistants.

GRANT, O Lord, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him (*her*). Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden death, but be ever watching when thou shalt call, that so with the spouse we may enter into eternal glory : through Jesus Christ our Lord. *Amen.*

A Prayer for all that are buried in a Church or Church-yard.

O God, by whose mercy the souls of all the faithful find rest, grant to all thy servants, here or elsewhere, that have slept in Christ, the full remission of all their sins ; that being acquitted, as well from the guilt as the temporal punishment due to them, they may be speedily admitted into thy heavenly kingdom, and there rejoice with thee for all eternity : thro', &c. *Amen.*

A Prayer for all the Faithful departed.

Psalm cxxix.

OUT of the depths I have cried to thee, O Lord ; Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou, O Lord, wilt observe iniquities,
Lord, who shall stand it?

For with thee there is merciful forgiveness;
and by reason of thy law I have waited for thee,
O Lord.

My soul hath relied on his word; my soul
hath hoped in the Lord.

From the morning watch even until night,
let Israel hope in the Lord.

Because with the Lord there is mercy, and
with him plentiful redemption.

And he shall redeem Israel from all its
iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. May they rest in peace. *R. Amen.*

Let us Pray.

O GOD, the Creator and Redeemer of all
the faithful, grant to the souls of thy servants
departed the remission of all their sins; that
through pious supplications they may obtain
that pardon which they have always desired;
who livest and reignest with the Father, in the
unity of the Holy Ghost, one God, world
without end. *Amen.*

*It is a holy and wholesome thought to pray
for the dead, that they may be loosed from sins.*
2 Macc. xii. 46.

*A Prayer of Thanksgiving upon the Recovery
of a Person from the Bed of Sickness.*

ALMIGHTY and everlasting God, I here
acknowledge thy blessing in the recovery of my
health, and return thee my most hearty thanks

for it. I beg thy grace for the making a better use of it than hitherto I have done; that I may correct all the errors of my past life, that I may improve in virtue, be an example to others, and sanctify that health to thee which is now thy special gift; that thus living to thee, I may be ever prepared for my last hour; through Jesus Christ our Lord. *Amen.*

Bless the Lord, O my soul; may he be praised and glorified for ever.

Bless the Lord, O my soul, and forget not all his benefits.

Blessed be the Lord God of our fathers: let praise and glory be given to him for ever.

I will praise thee, O my God, while I live; I will glorify thy holy name while I have my being.

O magnify the Lord with me, all ye holy angels: praise him, all ye saints.

I will bless the Lord at all times: his praise shall be ever in my mouth.

Give glory to the Lord, for he is good, for his mercy endureth for ever.

Blessed be the name of the Lord, from henceforth, now, and for ever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Glory be to the Father, &c.

An Universal Prayer for all Things necessary to Salvation.

O MY God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my

whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant benefactor. I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou wilt.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear thy judgments; that I may escape hell; and in the end obtain heaven, through the merits of our Lord Jesus Christ. *Amen.*

A daily Prayer for a Pregnant Woman.

O LORD God Almighty, Creator of heaven and earth, who hath made us out of nothing, and redeemed us by the precious blood of thine only Son, look down upon thy poor handmaid here prostrate before thee, humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender

fruit of my womb from all perils and evils: grant me, in due time, a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee for ever. But, O my God, I have too much reason to fear lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of thy mercies which I sue for; and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them all down here at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee, and wishing that I could expiate them with tears of blood. I humbly beg thy pardon for them, and am sorry from the bottom of my heart, that I ever committed them. I here offer myself to make what satisfaction I am able for them, and most willingly accept of whatever pains I may suffer in child-bearing, and offer them up to thee now before-hand for my sins, firmly resolving by thy grace never wilfully to offend thee more. Behold here my poor heart, O Lord, and if it be not such as I here express, I desire at least it should be such; I desire it should be that contrite and humble heart which thou dost never despise; in this disposition of soul, and with a lively confidence in thy mercies, and in the merits of the death and

passion of Jesus Christ thy Son, I renew the petition I made before, and once more I beg of thee, for myself, thy grace, protection, and a happy delivery; and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever: through the same Jesus Christ thy Son, our Lord. *Amen.*

A Prayer before Sermon, Spiritual Reading, &c.

O INCOMPREHENSIBLE CREATOR, true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings with the rays of thy wisdom, and to chase away from our minds all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, and pour on our lips, *and into our hearts*, the grace of thy blessing, give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the continual assistance of thy holy grace, that we may apply whatever we hear, read, or meditate upon, to thy honour, and the eternal salvation of our own souls:—through, &c. *Amen.*

DOMINICA AD VESPERAS.

V. DEUS, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, in sæcula sæculorum. *Amen. Alleluia.*

Or. Laus tibi, Domine, Rex æternæ gloriæ.

Ant. Dixit Dominus.

Ant. Alleluia.

Psalm cix.

DIXIT Dominus Domino meo, * sede a dextris meis.

Donec ponam inimicos tuos: * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion*: * Dominare in medio inimicorum tuorum.

Tecum principium in die virtutis tuæ in splendoribus sanctorum: * ex utero ante luciferum genui te.

Juravit Dominus, & non pœnitebit eum: * Tu es sacerdos in æternum, secundum ordinem *Melchisedech*.

Dominus a dextris tuis, * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas: * conquassabit capita in terra multorum.

De torrente in via bibet: * propterea exaltabit caput.

Gloria Patri, &c.

Ant. Dixit Dominus Domino meo, sede a dextris meis.

Ant. Fidelia.

Psalm cx.

CONFITEBOR tibi, Domine, in toto corde meo: * in concilio justorum, & congregatione:

Magna opera Domini: * exquisita in omnes voluntates ejus.

Confessio & magnificentia opus ejus: * et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum, misericors & miserator Dominus: * escam dedit timentibus se.

Memor erit in sæculum testamenti sui : * virtutem operum suorum annuntiabit populo suo.

Ut det illis hæreditatem gentium : * opera manuum ejus veritas & judicium.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi : * facta in veritate & equitate.

Redemptionem misit populo suo : * mandavit in æternum testamentum suum.

Sanctum & terribile nomen ejus : * initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum : * laudatio ejus manet in sæculum sæculi.

Ant. Fidelia omnia mandata ejus, confirmata in sæculum sæculi.

Ant. In mandatis.

Psalm cxi.

BEATUS vir, qui timet Dominum : * in mandatis ejus volet nimis.

Potens in terra erit semen ejus : * generatio rectorum benedicetur.

Gloria & divitiæ in domo ejus : * & justitia ejus manet in sæculum sæculi.

Exortum est in tenebris lumen rectis : * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat ; disponet sermones suos in judicio : * quia in æternum non commovebitur.

In memoria æterna erit justus : * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur, donec despiciat inimicos suos.

Dispersit, dedit pauperibus : justitia ejus ma-

net in sæculum sæculi : * cornu ejus exaltabitur in gloria.

Peccator videbit, & irascetur, dentibus suis fremet, & tabescet : * desiderium peccatorum peribit.

Gloria Patri, &c.

Ant. In mandatis ejus cupit nimis.

Ant. Sit nomen Domini.

Psalm cxii.

LAUDATE pueri Dominum : * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc & usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * & super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, • & humilia respicit in cœlo & in terra?

Suscitans a terro inopem, * & de stercore erigens pauperem.

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantem.

Gloria Patri, &c.

Ant. Sit nomen Domini benedictum.

Ant. Nos qui vivimus.

Psalm cxvi.

LAUDATE Dominum omnes gentes : * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus : * et veritas Domini manet in æternum.

Gloria Patri, &c.

Ant. Nos qui vivimus benedicimus Domino.

*Tempore Paschali.**Ant.* Alleluia, Alleluia, Alleluia.*Capitulum*, 2 Cor. 1.

BENEDICTUS Deus, & Pater Domini
nostri Jesu Christi, Pater misericordiarum, &
Deus totius consolationis, qui consolatur nos
in omni tribulatione nostra.

R. Deo gratias.**HYMNUS.**

LUCIS Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi,
Diem vocari præcipis,
Illabitur tetrum chaos,
Audi preces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium;
Vitale tollat premium;
Vitemus omne noxium;
Purgemus omne pessimum.

Præsta, Pater Piissime,
Patrique compar Unice,
Cum Spiritu Paracleta,
Regnans per omne sæculum. *Amen.*

V. Dirigatur, Domine, oratio mea.*R.* Sicut incensum in conspectu tuo.

*Canticum B. Mariæ Virginis.**Lucæ, i.*

MAGNIFICAT * anima mea Dominum :
Et exultavit spiritus meus * in Deo salutari
meo.

Quia respexit humilitatem ancillæ suæ : *
ecce enim ex hoc beatam me dicent omnes
generationes.

Quia fecit mihi magna qui potens est : * &
sanctum nomen ejus.

Et misericordia ejus a progenie in progenies
* timentibus eum.

Fecit potentiam in brachio suo ; * dispersit
superbos mente cordis sui.

Deposuit potentes de sede, * & exaltavit
humiles.

Esurientes implevit bonis ; & divites dimisit
inanes.

Suscepit Israel puerum suum, * recordatus
misericordiæ suæ.

Sicut locutus est ad Patres nostros, * Abraham
& semini ejus in sæcula. Gloria Patri, &c.

*On CORPUS CHRISTI DAY, or at the Benediction of
the most blessed SACRAMENT.*

PANGE lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi,
Rex effudit Gentium.
Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ
 Recumbens cum fratribus,
 Observata lege plene
 Cibis in legalibus,
 Cibum turbæ duodenæ
 Se dat suis manibus.
 Verbum caro, panem verum,
 Verbo carnem efficit;
 Fitque sanguis Christi merum,
 Et si sensus deficit,
 Ad firmandum cor sincerum
 Sola fides sufficit.
 Tantum ergo Sacramentum
 Veneremur cernui,
 Et antiquum documentum
 Novo cedat ritui,
 Præstet fides supplementum
 Sensuum defectui.
 Genitori, Genitoque,
 Laus & jubilatio,
 Salus, honor, virtus quoque
 Sit et benedictio:
 Procedenti ab utroque
 Compar sit laudatio. *Amen.*

Vers. Panem de cœlo præstitisti eis. *Alleluia.*

Resp. Omne delectamentum in se habentem. *Alleluia.*

Ad Magnificat Antiphona.

O SACRUM convivium, in quo Christus sumitur,
 recolitur memoria passionis ejus; mens impletur
 gratia; & futuræ gloriæ nobis pignus datur. *Alleluia.*

Oremus.

DEUS, qui nobis sub sacramento mirabili passionis
 tuæ memoriam reliquisti; tribue, quæsumus,
 ita, nos corporis & sanguinis tui sacra mysteria
 venerari; ut redemptionis tuæ fructum in nobis
 jugiter sentiamus; Qui vivis & regnas, &c.

Hymnus.

O FILII & Filiæ,
Rex cœlestis, Rex gloriæ,
Morte surrexit hodie, Alleluia:
Alleluia, Alleluia, Alleluia.
Et mane prima sabbati,
Ad ostium monumenti,
Accesserunt discipuli, Alleluia, &c.
Et Maria Magdalene,
Et Jacobe & Salome,
Venerunt corpus unguere, Alleluia, &c.
In albis sedens Angelus,
Prædixit mulieribus
In Gallilæa est Dominus, Alleluia, &c.
Et Joannes apostolus
Cucurrit Petro citius,
Monumento venit prius, Alleluia, &c.
Discipulis astantibus
In medio stetit Christus,
Dicens, Pax vobis omnibus, Alleluia, &c.
Ut intellexerat Didymus,
Quia surrexerat Jesus,
Remansit fere dubius, Alleluia, &c.
Vide, Thoma, vide latus,
Vide pedes, vide manus,
Noli esse incredulus, Alleluia, &c.
Quando Thomas vidit Christum,
Pedes, manus, latus suum,
Dixit, Tu es Deus meus, Alleluia, &c.
Beati qui non viderunt
Et firmiter crediderunt,
Vitam æternam habebunt, Alleluia, &c.
In hoc festo sanctissimo,
Sit laus & jubilatio,
Benedicamus Domino, Alleluia, &c.
Ex quibus non humillimas,
Devotas atque debitas,
Deo dicamus gratias, Alleluia.
Alleluia, Alleluia, Alleluia.

*The Prose ADESTE FIDELES; sung from
Christmas to the Octave of the Epiphany.*

YE faithful souls rejoice
and sing;
To Bethlehem your trophies bring;
Before the new-born Angels' King:
Come let us him adore,
Come, &c.

True God of God, true
Light of Light,
Born in womb of Virgin bright;
Begot, not made—true
God of might:

Come let us him adore,
Come, &c.

Angelic choirs, with joy
now sing;

The heavenly courts with
echoes ring;

Glory on high to God our
King:

Come let us him adore,
Come, &c.

Jesus whose life this day
begun,

The Father's co-eternal
Son:—

Glory to him be ever
sung:

Come let us him adore,
Come, &c.

ADESTE fideles,
Læti triumphantes;
Venite, venite in Beth-
lehem:
Natum videte
Regem Angelorum:
Venite adoremus,
Venite adoremus Domi-
num.

Deum de Deo,
Lumen de lumine.
Gestant puellæ viscera:
Deum verum,
Genitum non -factum.

Venite adoremus,
Venite, &c.

Cantet nunc Io
Chorus Angelorum,

Cantet nunc Aula Cœles-
tium,

Gloria
In excelsis Deo:

Venite adoremus,
Venite, &c.

Ergo qui natus
Die hodierna,

Jesu tibi sit gloria:
Patris æterni

Verbum caro factum:
Venite adoremus,

Venite adoremus,
Venite adoremus, &c.

LITANY FOR A HAPPY DEATH;

Composed by a young Lady, who was converted to the Catholic Faith, and afterwards died at eighteen, in the odour of sanctity.

O LORD Jesus, God of goodness and Father of mercies, I approach to thee with a contrite and humble heart: to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair, bathed in the sweat of death, and stiffening on my head, shall forebode my approaching end,

When my ears, soon to be for ever shut to the discourse of men, shall be open to the irrevocable decree, which is to cut me off from the number of the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities and the terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavour to conceal thy mercies from my eyes, and to plunge me into despair,

Merciful Jesus, have mercy upon me.

When my poor heart, yielding to the pressure, and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance; and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf.

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as an homage, which I willingly pay to thy Divine Majesty; and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold the splendor of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises; and in that moment, when eternity shall begin to me,

Let us Pray.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that **I** may pass my days in the practice of holiness and justice, and that **I** may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love: through Christ our Lord. *Amen.*

APPENDIX TO CATHOLIC PIETY.

THE LITANY OF THE DIVINE PROVIDENCE.

A short Instruction to the Devout Reader.

THAT we may be equally disposed and subordinate to the designs and directions of Divine Providence, as well in adversity as in prosperity, and receive with equal gratitude its decrees and appointments, is the end of the ensuing devotion or litany. Three particulars we ought to keep in view; 1. That we bow our heads with the greatest submission; humility, and resignation, to the will of God, manifested to us in the order of his Divine Providence. 2. That we place a full confidence and reliance in his favourable intentions in our regard. 3. That our behaviour be such as to draw on us his favour and protection, and that we may be thoroughly grateful and acknowledging for blessings conferred on us through his Divine Providence.

THE LITANY.

LORD, have mercy on us.

L Christ, have mercy on us.

Lord, have mercy on us.

Christ hear us. Christ graciously hear us.

God the Father, whose holy Providence
governs all things,

God the Son, Redeemer of human kind,

God the Holy Ghost,

Holy Trinity, one God, unchangeable
Providence,

Divine Providence, that governs all things
in heaven and earth,

Divine Providence, that gives, preserves,
and governs our life,

Divine Providence, the eternal love of
man below and angels above,

Divine Providence, ever conformable to
the influence of the tender heart of
Jesus,

Divine Providence, that created, directs,
and governs all things with weight,
measure, and wisdom,

Divine Providence, our hope, life, and sal-
vation,

Divine Providence, defence and comfort of
the afflicted,

Divine Providence, guide and support of
Souls in all dangers,

Divine Providence, that provides us with,
and imparts to us, all natural and super-
natural gifts,

Have mercy on us.

Divine Providence, inexhaustible treasury
of the riches of Heaven,
Divine Providence, protector and defence
of the just,
Divine Providence, safe retreat and sanc-
tuary to the miserable,
Divine Providence, our resource in all
wants,
Divine Providence, our anchor in storms,
Divine Providence, our security in danger,
our way and secure haven,
Divine Providence, remedy in all evils,
food to the hungry, and fountain of re-
freshing water to the thirsty,
Divine Providence, raiment to the naked,
strength to the weak, protector and mo-
ther to widows and orphans,
Divine Providence, refuge of sinners,
Providence of God, who rules all things, infi-
nitely deserving of our homage and adora-
tion, spare us, O Lord.
Providence of God, which protects and con-
serves all things, infinitely worthy of our ho-
mage and adoration, hear us, O Lord.
Providence of God, which created and knows
our weakness, infinitely above our homage
and adoration, have mercy on us, O Lord.
V. We praise and adore thee, Divine Provi-
dence.

R. We resign ourselves to thy just and holy
designs.

Let us Pray.

ETERNAL God, whose eyes are over all
thy works, especially intent on thy servants,

vouchsafe to turn away from us whatever is hurtful, and grant us whatever is advantageous, that through thy favour, and under the benign influence of thy special providence, we may securely pass through the transitory dangers and difficulties of this life, and happily arrive at the eternal joys of the other; through Jesus Christ our Lord. *Amen.*

Anth. By thy immaculate conception and most spotless virginity, O ever Holy Mother of Christ, comfort of the afflicted, be propitious to us, both now and in the hour of our death.

V. In all our anguish and tribulation.

R. We fly to thee, O Mother of Mercy.

A Prayer.

REMEMBER, O most pious and tender Virgin, that it is a thing unheard of in all ages, that any one was abandoned by you, who ran to you for succour, who implored your help, and begged your intercession. Animated with this confidence, I, a wretched sinner, place myself in sighs and groans before you, to intreat you to adopt me for your child for ever, and to take my eternal salvation into your own care. Do not, O Mother of the Divine Word, despise my petition, but listen to me and hear me with a mother's tenderness. *Amen.*

Great St. Joseph, admirable model of resignation, obtain for me from my dear Saviour, who, to enforce your example, would submit himself to be governed by you during the thirty years of his hidden life, obtain for me from God the grace to imitate him, and to

resign myself perfectly to that, so sure, and so amiable Providence, which, preserving me from ever going astray, may procure me an unalterable peace in this life, and eternal happiness in the next. *Amen.*

A Prayer to the Sacred Heart of Jesus.

O MOST amiable Heart of Jesus, fruitful source of all graces, since thou desirest to possess my heart, and commandest me to love thee, I consecrate it wholly to thee with all its affections. Accept the gift I make thee of all that I am. I am sensible, what I give is little in comparison of what I owe thee, and of the immense favours thou bestowest on me. I give thee nevertheless what I am able, and as much as thou askest and desirest of me. I am grieved that I give it thee unclean, full of ingratitude, of earthly desires, and defiled with a thousand uncleannesses! but do thou, infinite goodness, cleanse it with thy grace, sanctify it with thy gifts, disengage it from every fleeting good, and kindle in it thy holy and most pure love. I present it to thee proud and impatient; do thou make it humble and docile. Come then and reign in it, O my God, and with thy sweet and amiable dominion over it, banish, destroy, consume, and annihilate whatever is in it displeasing to thee; regulate its inclinations, correct its errors, fix its inconstancy, strengthen its weakness, purify its intentions, warm its tepidity, impress in it a horror of sin, a love and perfect observance of thy most holy law, meekness, patience, charity

towards its neighbour, resignation to thy will; and every virtue which has been thy delight, may it also be the delight of my heart. Be thou its guide in the dangerous ways of this world, its consolation in straits, its refuge in persecutions, its shield and defence against its enemies; effect, in fine, that, dying to itself, it may no longer live but for thee. *Amen.*

And thou, Mary, most holy and dear Mother of sacred love, thou who so much desirest that thy divine Son may be loved by all, obtain for me by thy most powerful intercession, that he may receive and accept this solemn consecration, which I this day make of my whole self in thy presence, to the end that my name may be written in indelible characters in the number of those happy souls, who, faithful and constant in his service, may never be separated from the most sweet love of thy dear and most amiable Son Jesus.

A Prayer for the choice of a state of Life.

O ETERNAL God, who art the light of the world, and for whose glory the whole creation is ordained, to thee I submit myself, and my whole life: and that I may live to thy glory, I beseech thee in thy mercy to direct me in the choice of a state of life; that, having thee for my guide, I may embrace that course which may be most pleasing to thee, and most proper for me to work out my salvation.

O Queen of Heaven, and Mother of Jesus, be a mother to me, and obtain for me of thy Divine Son, that I may hear his call and know his will, and have grace readily to put it into execution. *Amen.*

THE LITANY OF ST. WINEFRID.



In the name of the Father, and of the Son, and
of the Holy Ghost. *Amen.*

LORD have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of mankind, have
mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mother of God,

Holy Virgin of Virgins,

O blessed *St. Winefrid*,

O humble and mild virgin,

O glorious spouse of Christ,

O devout and charitable virgin,

O sweet comforter of the afflicted,

O singular example of chastity,

O radiant star,

O fairest flower of the British nation,

O admirable and elected vessel,

O mirror of chastity,

O mirror of devotion,

O mirror of piety,

O bright lamp of sanctity,

O golden image of angelical purity,

O hope and safety of distressed pilgrims,

That we may be delivered from all iniquity,

That we may be delivered from all disor-
dered passions of the mind,

Pray for us.

That we may be delivered from the deceits
of the world, the flesh, and the devil,
That we may be delivered from all occasions of sin,
That we may be delivered from plague,
famine, and war,
That we may be delivered from the wrath
of God, and eternal damnation,
That we and all sinners may have true
contrition, and full remission of our
sins,
That all schismatics, heretics, and infidels,
may be converted to the holy catholic and apostolic faith,
That we may always hate sin and overcome all temptations,
That we may despise all worldly vanities
and delights,
That we all may ever fear God, and fulfil
his holy will,
That we may have both spiritual and
corporal health,
That we may devoutly affect chastity and
purity of life,
That we may fervently love humility and
mildness,
That we may delight in pious prayer,
fasting, and charitable alms,
That we may discreetly and fervently continue
in the exercise of godliness,
That we may cheerfully and constantly
suffer, for the love of Christ,
That the souls in purgatory, and all afflicted
persons, may obtain heavenly
consolations,

O Holy Virgin and Martyr, pray for us.

That our benefactors, and all that labour
to save souls, may be blessed with abundance of grace and everlasting life,
That we may enjoy true peace, and
endless felicity,
That God, of his abundant mercy, will
vouchsafe to bless this our pilgrimage,
That by thy pious intercession, it may be
to the perfect health of our souls and
bodies,
That thou wilt vouchsafe to grant our
requests,

O Holy Virgin, &c. pray for us.

O Blessed St. Winefrid, pray for us.

Lamb of God, that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, hear us, O Lord.

Lamb of God, that takest away the sins of the world, have mercy upon us.

Christ hear us, Christ graciously hear us.

Lord have mercy on us, Christ have mercy on us.

Lord have mercy on us.

Our Father, &c. Hail Mary, &c.

V. The Lord be with you.

R. And with thy Spirit.

Let us Pray.

ALMIGHTY and everlasting God, who hast adorned St. Winefrid with the reward of virginity; grant, we beseech thee, by her pious intercession, that we may set aside the delights of the world, and obtain with her the throne of everlasting glory: through

Jesus Christ thy Son, who with thee liveth and reigneth in the unity of the Holy Ghost for ever. *Amen.*

Another Prayer.

ALMIGHTY and everlasting God, grant, we humbly beseech thee, that blessed St. Winefrid, by her pious intercession, may obtain for us such spiritual and temporal benefits as are expedient to thy holy service and our eternal salvation: thro' our Lord Jesus Christ thy Son, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

The Hymn of St. Winefrid.

As the fragrant rose in pleasing spring,
 To God's own Son a spouse most dear,
 A martyr rare of Christ our King,
 St. Winefrid did flourish here;
 Descended great of British race,
 In faith was firm, in hope secure,
 With holy works and soul of grace,
 From worldly filth preserved pure.
 Caradock this sacred maiden slew,
 Because she did resist his lust,
 But Heaven's immediate vengeance flew,
 And doomed his soul for ever curst.
 Stained with spots of reeking blood,
 Where Caradock's sword sever'd the head;
 A healing stream immediate flow'd,
 Perpetual token of the deed.
 Here God supreme doth wonders work,
 The blind to see, the dumb to speak,
 Diseases which in bodies lurk,
 Are cur'd where faith is not too weak.
 O glorious Virgin Winefrid,
 To us the raging sea appease,
 And free us so from Satan's dread,
 That he on us may never seize,

A Prayer to St. Winefrid.

O blessed Winefrid, O pure Virgin, and glorious Martyr, so especially elected, so divinely graced, and wonderfully restored from death to life. O singular hope of all that fly unto thee with full confidence and humility. Though unworthy, yet we thy devoted pilgrims make our addresses to thee. O sanctuary of piety, look upon us with patient eyes, receive our petitions, accept our offerings, and present our supplications to the throne of Mercy, that through those of thy powerful intercessions, God will be pleased to bless this our pilgrimage, and grant us our requests and desires. Through Jesus Christ his Son, who with God the Father, and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

Another Prayer to St. Winefrid.

O blessed Winefrid, O glorious Virgin and Martyr, who hast admirably beautified with the purple of thy blood the rare purity of thy innocent life, whom God has so specially chosen, so highly privileged, and so wonderfully restored to life again, gracing thee with the honour of a living martyr, causing a fountain miraculously to spring, bearing a perpetual memory of thy name, for the relief of all diseased and distressed pilgrims who shall devoutly beg thy powerful intercession. O blessed Winefrid, hear my prayers and receive my humble supplications, or any poor devoted pilgrim's, and obtain that by thy pious intercession, God of his infinite mercy will be pleased to grant us a full pardon and remission of our sins, and a blessing to this our pilgrimage, and that we may increase and persevere in God's grace, and enjoy him eternally in Heaven. This we beg of thee, O blessed Virgin and Martyr, for Jesus Christ, our Lord and Saviour's sake. *Amen.*

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